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The Canadian Jewish news

14 Pages

Friday, September 27, 1974 Tishri 11, 5735 15¢

Trustees' decision on Jewish education regarded as historic

By SHELDON KIRSHNER

TORONTO –

The trustees of the Board of Education for the Borough of North York, in an historic decision Monday night at school board headquarters here, unanimously agreed to carry out a feasibility study immediately on the possibility of merging its general studies program with that of the Jewish schools in North York.

The Board of Jewish Education, in its brief to the board of trustees, hoped to bring the general studies portion of the Jewish schools into the framework of the North York public school system.

The trustees' decision was regarded as momentous because of the statement made by Ontario Education Minister Thomas Wells several days ago. Speaking to reporters, Wells indicated that the provincial government would provide tax support for private Jewish schools only if they fall under the "jurisdiction and full control" of a public board of education.

The precedent-shattering motion, which may lead to provincial tax support of Jewish schools in North York by next year, was introduced by trustee George R. McCleary. The motion calls for a feasibility study to be presented to the North York Board of Education at the earliest possible date.

An interim report is to be released in November -- one month before elections are held to elect a new slate of trustees.

The target date for merger -- or implementation -- was set for September, 1975.

Sources close to the Board of Jewish Education fully expect the interim report to come out in support of McCleary's motion.

In presenting his motion, McCleary, a former chairman of the North York Board of Education, argued that an immediate vote on the Board of Jewish Education's brief should be delayed.

He voiced his support of the brief, but added that a feasibility study would afford the trustees time to study what he termed a "very, very ticklish situation."

McCleary's procedural delay, which was not viewed in an antagonistic light by supporters of the Board of Jewish Education, was backed by all four Jewish members of the board of trustees.

Rabbi Irwin E. Witty, executive-director of the Board of Jewish Education, expressed delight at the outcome of Monday's dramatic meeting.

"We are pleased with the positive and affirmative action of the board in accepting our submission," he said following the 90-minute meeting, attended by a capacity crowd estimated to be in excess of 400 persons.

Saul Koschitzky, chairman of the Association of Day School Parents, described the motion as "a tremendous step forward." He called the board's decision an historical precedent for Jews and non-Jews alike, and a confirmation of the mosaic nature of Canadian society.

Koschitzky, who also serves as chairman of the new Or Chaim School here, said he was "very pleased with the sympathy and understanding" displayed by the board of trustees in unanimously voting for the motion.

Robert Kaplan, MP for York Centre, said the board's decision is "more than a modest resolution, it implies approval of a principle."

The Board of Jewish Education's brief was read to the trustees by Chairman Harry Steiner.

The Board of Jewish Education is the co-ordinating body and spokesman for over 9,500 Jewish children enrolled in day and supplementary schools in the borough of North York.

Steiner told the trustees that the application "is predicated on the understanding that we are seeking to integrate our general studies program with the public school system."

He continued: "In doing so, we will continue to make available the facilities of our schools to all who wish to seek admission."

Steiner said that the parents of children in Jewish schools "have a right to obtain a fair share of the tax dollar to help pay for that portion of their children's education, which is properly within the realm of municipal responsibility."

Each of the four Jewish trustees supported the brief put forward by the Board of Jewish Education.

Frances Chapkin wanted to take an immediate vote on the brief. But Martin Parks, supporting McCleary's mo-

Cont'd on Page 12

Is 15-year effort nearing success?

By ROCHELLE CARR

TORONTO –

For approximately 15 years, the Toronto Board of Jewish Education has been attempting to get some financial support for the Jewish day schools to help alleviate the double financial burden of public school taxes plus tuition fees for the parents of these students.

According to both Rabbi Irwin Witty, executive director of the Board of Jewish Education, and Ben Schneider, executive vice-president, United Jewish Welfare Fund, the spiralling costs of education that are inherent in the inflationary economy necessitated intensified efforts in this area for approximately the last three years.

Both men, however, emphasize that public support of the general studies program in the Jewish day schools does not abolish the financial difficulties, it merely lessens them. According to Schneider, the cost of Jewish education will be "held in line for the next four or five years so that not only will tuition fees not increase, but there should be a reduction."

Rabbi Witty further contends that despite "the burden of an inordinate operational deficit that must be met, we will, in all likelihood, be able to control the inflationary factor."

It is hoped that by September, 1975, the North York Board of Education will assume all control over the teachers of general studies and their salaries and the cost of books and supplies for general studies. The Board of Jewish Education is not asking for support of libraries, psychological services and various other supportive services. As well, the entire Jewish studies program will be solely financed by the Jewish community and student tuition.

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Three key figures get together prior to the meeting of the North York Board of Education Monday night. They are (from left): Harry Steiner, chairman, Board of Jewish Education; Ben Schneider, executive vice-president, United Jewish Welfare Fund, and Rabbi Irwin Witty, executive director of the Board. Since only 90 persons were admitted into the meeting, the overflow crowd listened to the piped-in proceedings in an adjacent room. David Groskind Photos

To aid Soviet Jewry

Seek 'Jackson Amendment' for B'nai B'rith conference

By STEPHANY BRUSSELL

MONTREAL –

An international B'nai B'rith Conference on Soviet Jewry and Israel scheduled this weekend in Montreal will adopt resolutions, including the possibility of a "Jackson Amendment" designed for Canada, it was learned here this week.

The issues at stake here are even greater than those of Soviet Jewry and of Israel, for they are those of world Jewry, declares Henry Blatt, vice-president of International B'nai B'rith and founder of the Canadian body.

This is the underlying concept of the weekend conference. Community leaders have been invited to participate in the event and to hear and debate with expert consultants such as David Blumberg, president of B'nai B'rith, Rabbi Lavy Becker, prominent Montreal Jewish community leader, Herman Edelsberg, director of B'nai B'rith International Council, Dr. William Korey, director, United Nations Office, B'nai B'rith International Council, and Alan Rose, executive director of the Canadian Jewish Congress.

Delegates will hear the experts present their views on Saturday and then on Sunday, will break up into small discussion groups, each headed by one of the consultants who also include Herb Levy, executive vice-president of the B'nai B'rith, District 22, and Manuel Batshaw, executive-director of Allied Jewish Community Services.

Each group will then present its conclusions and suggestions to the assembly as a whole and recommendations will be made for representatives to take back to their individual community groups.

"Our aim is to recommend, not to form mandates," Blatt points out. "Each organization decides itself how it will go about achieving action."

Among the subjects under discussion will be whether Jews in Canada should pressure for something similar to the proposed Jackson Amendment in the U.S.

The amendment which would withhold "most favored nation" status in respect to trade between the Soviet Union and U.S., if the Soviets do not allow Jews to freely emigrate, is currently under discussion in the U.S. congress.

Whether an amendment of this type can or cannot be passed by a North American government is important, but not crucial to the entire issue, believes Blatt.

The important thing is that it is under discussion, that it is held up for public scrutiny and affects the sensitive image of the Soviet Union in the world, he added.

"Who knows which gimmick is going to work," asks Mr. Blatt. "Maybe a combination of gimmicks will work. Indirectly, everything that we do can help. What difference does it make, as long as it works.

"Some particular action taken by some group may help three Jews to leave the Soviet Union – thus it is a success. No one really knows what has an effect, but it doesn't hurt to try and the combination of efforts does have a result," he concludes.

Blatt, who was born in Warsaw, Poland, came to Canada in 1926 at the age of 15, and he is especially understanding of the problems confronting Jews emigrating from the Soviet Union to Israel.

"It is simply tough to be an immigrant under any circumstances," he states. The B'nai B'rith leader recalls his own days when he first arrived in Canada.

After a three-year stint farming in Saskatchewan, he came to Montreal where the Blatt family went into business.

He remembers the difficulties in adjusting to the problems of language, a different way of life, and in not knowing the land or people.

He explains that, for Soviet Jews, the difficulty of leaving a country where an individual's life is predetermined for him by the government, and arriving in a democracy like Israel, where he must make his life on his own, is great.

Father of five rabbis, Rabbi Schochet is dead

TORONTO –

Rabbi Dov Yehudah Schochet, father of five rabbis, died this week at the age of 70. Rabbi of both the Lubavitch and Moriah Congregations, he was also senior lecturer at the Midrasha L'Morim.

A native of Lithuania, he came to Canada 23 years ago. He wrote several scholarly works on the Bible and philosophy.

Besides his wife, Sarah, he leaves six sons: David, rabbi of Lubavitch Congregation; Immanuel, rabbi of Kielcer Congregation; Ezra a rabbi and lecturer at Ner Israel Yeshiva College; Elisha and Obadiah, postgraduate students in rabbinical studies and Joseph, a businessman, all of Toronto, and four daughters, Shulamith Bechhofer, in Israel; Ruth, wife of Rabbi Ze'ev Averbuch, New York City; Bathyah Wagner, Downsview, and Aminah, wife of Rabbi Isaac Newman of Long Beach, Calif.

Ask NRP to re-enter cabinet

JERUSALEM (JCNS) –

The way has now been opened for the return of the National Religious Party to the Israeli government. The party has been a member of every one except Yitzhak Rabin's since the establishment of the state in 1948. Rabin has, in fact, been holding three portfolios open for NRP ministers.

The NRP's 400-member central committee met last week and voted by a 2-1 majority to enter the government on the terms offered by Rabin. (The NRP has up to now consistently refused to enter the government without an undertaking that the Law of Return will be changed so as to define as valid only those conversions to Judaism performed according to the Halacha, thus invalidating conversions performed by non-Orthodox rabbis.)

The terms offered by Rabin represent a compromise. Under it, the cabinet committee on conversion will try to settle the issue once and for all within the coming 12 months and, during this period, no immigrant converts to Judaism will be entered in the population register.

The NRP leadership, spear-headed by two former ministers, Dr. Josef Burg and Itzhak Raphael, argued in favor of returning to the government on the ground that the party could better fulfil its objectives that way than by remaining in opposition.

Givens to speak at rally

TORONTO –

About 4,000 persons are expected to gather at Nathan Phillips Square Sunday night, Oct. 6, for the seventh annual Simchat Torah Rally.

A torchlight parade will leave Queen's Park at 7:30 p.m. and march to City Hall. Featured speaker at the rally, which gets underway at 8:30 p.m. in the square, will be Philip Givens, president, Canadian Zionist Federation and a member of the Ontario legislature.

Held on the first anniversary of the Yom Kippur War, there will be prayers for those who perished in the conflagration. Among the other speakers will be David Satok, newly-elected chairman of the National Committee for Soviet Jewry, Milton Harris, Congress Central Region chairman, J.B. Salsberg, chairman, Steering Committee for Soviet Jewry of Congress, and Miriam Rosenblum and Mende Maierovitz, two youths who recently returned from trips to the Soviet Union.

Besides Congress, other sponsors of the rally are the Hillel Foundation of B'nai B'rith, Toronto Jewish Youth Council, and the Jewish Student Federation.

Bonds campaign intensive

TORONTO –

Together with communities throughout Canada and the U.S., the Jewish community of Toronto has set aside the period from Yom Kippur, Sept. 26 to Sunday, Oct. 6 as the "Shomrei Israel 10 Days of Rededication" for an intensive effort at strengthening the hard-pressed economy of Israel through the widest possible Israel Bond cash-collection effort.

Ben A. Himel and Harry Frank, two veteran community leaders have been appointed to head the city-wide 10-day campaign, it was announced by Jack Israeli, general chairman, Toronto State of Israel Bonds.

"They will head a committee of prominent citizens representing our synagogues, fraternal and social groups within the community who will be undertaking the mammoth mobilization of cash which is the number one priority at this critical time for Israel," Israeli said. "In the light of the serious financial and economic problems confronting Israel, the need for large-scale Israel Bond cash loans is now more vital and urgent than ever before.

"The same kind of wholehearted response our community made in the crisis of war a year ago must be our guideline for action now, to help Israel overcome the present economic crisis."

The intensive 10-day effort will culminate on Sunday, Oct. 6 which has been designated as "Shomrei Israel National Day of Rededication." During that day, which occurs toward the end of the observance of Succoth, Toronto synagogues will once again become rallying-points for the entire community in a rescue operation for Israel's economy, with cash payments for Bond pledges made at the Yom Kippur appeals, or earlier in the campaign. Members of the community are urged to go to their own synagogues, or the one in their neighborhood where committees have been set up to process Bond payments.

In a joint statement, Rededication co-chairmen Ben Himel and Harry Frank declared that we must all "do our utmost to make Oct. 6 an historic day for Israel by seeing to it that every family in our community is reached to play its rightful role in this cash mobilization effort, just as it did in the life-and-death period of October 1973."

Despite having had a baby four months ago, Esther Roth Shachmarov arrives home from the Asian Games in Tehran, with three gold medals. The Israeli athlete garnered golds in the 100 and 200 metre sprints and the 100 metre hurdles. (Photograph by IPPA)

Premier still has to prove himself

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT –

Yitzhak Rabin, who has just completed his first 100 days as prime minister, has yet to prove himself as the nation's leader.

No one would deny that he is capable, decent and reasonably efficient. But by the same token no one would seriously claim that he has set the world on fire, or, more modestly, shown an ability to rally his countrymen as did his precedessor.

In short, Rabin has yet to establish the "legitimacy" of his government, and this at a time when several key figures of the Meir government are on the sidelines and yet highly visible. To some observers, the situation recalls the 1953 period when David Ben-Gurion turned over the premiership to Moshe Sharett, but took much of his power and influence with him to the Nevev kibbutz of Sde Boker. The "Old Man" was always consulted by national leaders before a major decision was made; Sharett's opinions were of secondary importance.

The inevitable result was not long in coming. After less than two years in office, Sharett gave up the premiership, which was taken over again by Ben-Gurion.

No one seriously expects Golda Meir to return. However, Moshe Dayan, Abba Eban or Pinhas Sapir might, should Rabin falter, come back to shunt him aside.

Rabin has managed rather better than expected with the opposition parties, despite the fact that his government has only a two-vote majority in the Knesset. Because of this situation, ministers have had to spend more time in the House and even forego some overseas junkets, but the opposition has never really threatened the Labor-led government. It will be even less of a threat if, as seems likely, the National Religious Party joins the government.

If Rabin falls, it will be due to splits within his own Labor Party, which have surfaced from time to time. For example, Dayan -- who has described the present coalition as "worse than anything I could have imagined in my darkest nightmares" -- continues to disagree publicly with its spokesman. So does Abba Eban on many issues.

The next 100 days will be critical for Rabin. If he can last out the period, despite hostility towards him from his "comrades", he may well last out the remaining three-year term of the current Knesset. If not, he may find himself driven into the political wilderness.

Premier Yitzhak Rabin

World News

Renowned pianist Arthur Rubenstein (right) and his wife chat with Israel Tourism Minister Moshe Kol at Ben-Gurion Airport. Rubenstein judged an international piano competition bearing his name.

Israel, Egypt lead the world in per capita military spending

LONDON (JTA) -

Israel's and Egypt's military outlays are the highest in the world in relation to their gross national product, according to the **Military Balance, 1974-75**, an annual publication of the International Institute of Strategic Studies released here.

The report said Israel's defence budget of $3.53 billion for the fiscal year 1974-75 makes Israel's per capita outlay for weapons the highest in the world and more than four times that of the United States, which is second highest, the report said. Defence expenditures in the Middle East reflect the "very heavy costs" of the Yom Kippur War and the increasing costs of weapons.

Israel's military spending amounts to almost half of its GNP, estimated for 1973 at $8.7 billion. Egypt's military budget of $3.11 billion amounts to almost 1/3 o the Egyptian GNP, estimated at $8.4 billion for 1973. The report said that Saudi Arabia military expenditures have increased 700% in the last four years.

Saudi Arabia's defence estimates for 1974-75 amount to $1.808 billion. The average defence share of the GNP in the Arab countries is 9.5%, compared with 3% in the NATO countries, according to the report.

A spokesman stressed at an Institute press conference the re-emerging importance of conventional weaponry which he said promised to be at least as important as nuclear arms in the years ahead. He also said that the Yom Kippur War involved the use of weapons and military equipment on a "dramatic scale," particularly in the marked impact of guided missiles on conventional warfare. The spokesman said the war had demonstrated improvement of defense capabilities and an erosion in the importance of aircraft and armored vehicles.

He added that missiles supplied to terrorist organizations provide opportunities to concealed assailants to perpetrate acts of violence on an unprecedented scale.

The manpower of Israel's armed forces is estimated by the Institute at 33,500 regular soldiers and a total of 400,000 in full mobilization, Israel's air force personnel was reported to number 15,000 regulars, 1,000 conscripts and a total of 20,000 in full mobilization. The total number of Israel's combat planes is given as 446.

Egypt's armed forces are reported to total 32,000 with about 500,000 reservists. Egypt's air force numbers 568 combat planes and 28,000 men. Syria's total armed forces number 137,500 men. The Syrian Air Force has 300 planes and 10,000 men, the Institute said.

Halts Soviets' admission

BRUSSELS (JCNS) -

Belgium has stopped admitting Soviet Jews leaving Israel, writes Georges Malfait.

The number who had arrived by the end of last week has therefore stabilized at about 600. The newcomers had arrived at Brussels airport carrying Israeli laissez-passers and not passports. They needed no visas to enter Belgium, because there is a reciprocal agreement on this between Belgium and Israel. Like any tourist from Israel, Soviet Jews arriving here can stay for up to three months, while their Israeli laissez-passers are valid for six months.

Since the end of last week, however, a laissez-passer has not been enough. Soviet Jews now need a visa, which they should obtain from the Belgian Embassy in Tel Aviv before going to Ben-Gurion airport at Lod. However, the Belgian embassy is no longer issuing such visas. Nothing official has been said here, but it seems clear that the influx of Soviet Jews has been stopped so that the Belgian government will not find itself faced with the unpleasant decision to expel them.

Meanwhile, Caritas Catholica, a Roman Catholic charity, is looking after 450 Soviet Jews, while the remaining 150 are being helped by the Jewish welfare services here and in Antwerp. Aid has also been provided by the Tolstoy Foundation, an emigre Russian organization. The Jewish community is certainly not indifferent to the fate of the 600 Soviet Jews who have arrived here during the past three or four weeks, but no approaches were made to the community until a very short time ago.

A Yom Kippur message

Covental community is now at stake

By Rabbi
EMANUEL FORMAN
NATANYA -

Rabbi Elimelech told his disciples on the eve of the Day of Atonement to observe the actions of a tailor. "From him," he said, "you will learn what a man should do on this Holy Day." From a window they saw the tailor take a book from his shelf in which was written all the sins that he had committed throughout the year.

Book in hand, the tailor addressed G-d: "Today, the Day of Forgiveness, the moment has come for us -- you, G-d and myself -- to settle our account. Here is a list of all my sins, but here is also another volume in which I have written down all the sins that you have committed, the pain and woe that you have sent me and mine. Lord of the Universe, if we were to total the accounts exactly, you would owe me much more than I would owe you. But it is the Eve of the Day of Atonement, when everyone is commanded to make peace with his fellow. Hence, I forgive you for your sins if you will forgive me for mine."

I don't know whether or not this story is true, but that it contains an important truth I do know. The truth is that, at times, approaches to G-d that may seem to be too bold, too radical, too arrogant, may very well be permitted.

Jewish tradition contains many instances of such boldness, instances in which pious Jews felt capable of approaching G-d in honest and open fashion, of revealing unto Him all of that which was going through their minds and hearts, doing so honestly and without restraint even—to the point of arguing with Him, or making demands of Him. If such an approach has been deemed permissible by the tradition, it is because such an approach is rooted in Judaism's most fundamental theological concept, that is the Covenant.

Long ago G-d committed Himself to participation and direct involvement in the history of a particular people. The Covenantal relationship contains risks for both partners. G-d on the one hand and the Jewish people on the other, by committing themselves to each other in the context of the historic process, must both be able to suffer the consequences. When the G-d of Israel revealed Himself By Name for the first time to Moses as "I shall be that which I shall be," He was committing himself unequivocably and essentially to that historic future which would unfold in the context of the Community of Israel. No longer would G-d permit Himself to rest in isolated splendor, disattached purity, unreal grandeur. Rather did He choose to enter into reality, the real history of a real people with all of the real risks that that entails: "And G-d passed by his face and called out: the Lord, the Lord, merciful and compassionate full of long suffering grace and truth etc." (Exodus 34:6).

There are times which require boldness. There are times which require on the part of Jews honesty with themselves and with their G-d. We are, perhaps, living in such a time. We are living, perhaps, at a time when the most authentic religious expression we could possibly utter would run something like this: "Almighty G-d of the Covenant. We believe in the community of Israel. We so believe in the community of Israel that we are ready to commit our lives to it. Because our commitment to the community of Israel is so strong we feel that we have every right to come unto you, not only with our prayers and pleas, but with our complaints and claims. Because You are the G-d of the Covenant, we feel capable of coming unto You with our doubts as well as our convictions, with our fears as well as with our hopes, with our pain as well as with our praise."

Yom Kippur - One Year After. A time when all Jews can approach the G-d of the Covenant. A time when, I suspect, all Jews want to approach the G-d of the Covenant. All Jews because all are committed as perhaps never before that what is at stake here and now is much more than nationalism, culture or even religion in the usual sense of the term. What is at stake here and now is the Covental community. Let us all then approach the L-rd of Israel this Yom Kippur with boldness if necessary and exclaim "Oh L-rd, save us! If not for our sake then for Thine!"

—Emanuel Forman, former rabbi of Toronto's Shaarei Shomayim, is director of adult education for Gesher Movement in Israel and rabbi of the New Synagogue of Natanya.

Oust Nazi sympathizer from German committee

BONN (JTA) -

West German Free Democrat deputy Ernst Achenbach, a leading figure in blocking German court prosecution of French-convicted Nazis, has resigned from his key position in the foreign affairs committee in the Bundestag. This committee is responsible for the eventual approval of the 1971 Franco-German treaty making such Nazi convictions possible in West Germany.

A campaign to oust Achenbach from the committee because he was alleged to have blocked the treaty's ratification and because he called for an amnesty for all Nazi criminals was sparked in July by the trial in Cologne of Beate Klarsfeld for attempting to kidnap former Paris gestapo chief Kurt Lischka.

Achenbach was closely connected in war time Paris with Lischka, who was sentenced to death in France in absentia.

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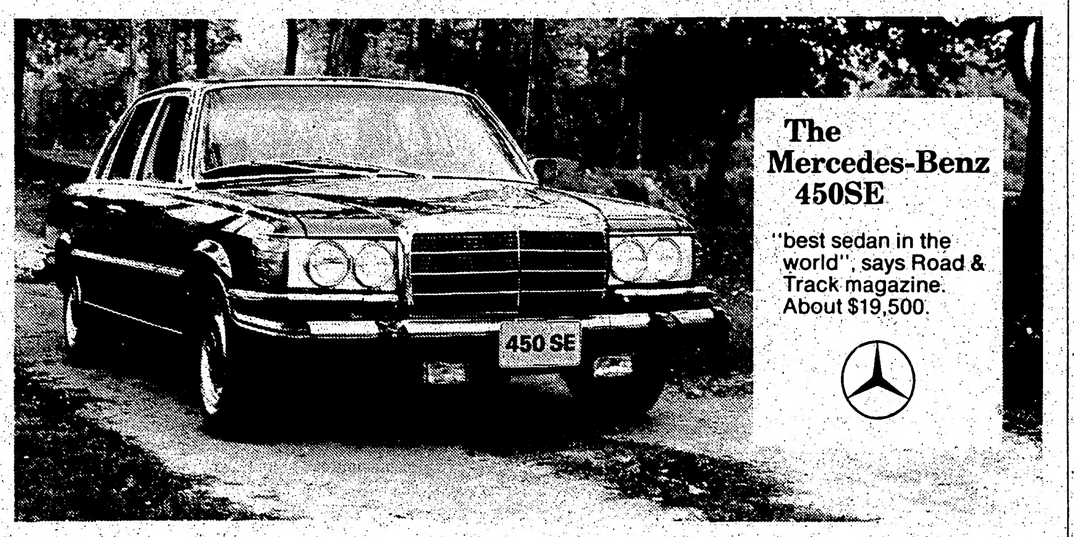

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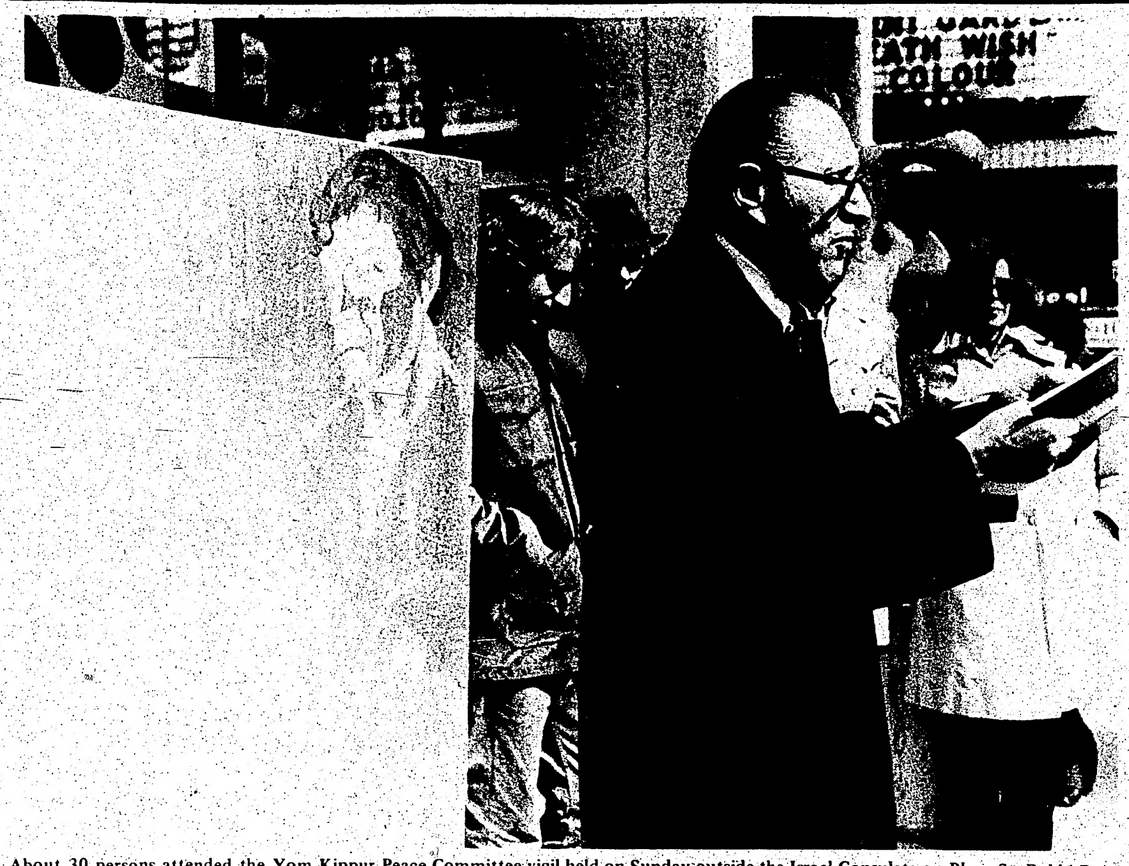

About 30 persons attended the Yom Kippur Peace Committee vigil held on Sunday outside the Israel Consulate on Bloor St. Rabbi Reuben Slonim of Congregation Habonim addresses the gathering on the themes of love, peace and brotherhood. (Jacob El-Baz photo)

Yom Kippur peace committee vigil fails to gain attention of Bloor St. passersby

By SHELDON KIRSHNER

TORONTO

A handful of Jews and Unitarians marked the first anniversary of the Yom Kippur War last Sunday afternoon by staging vigils before the Israeli Consulate and the Arab Community Centre here.

The vigils, which failed to attract the attention of passersby, were sponsored by the Yom Kippur Peace Committee -- a Zionist group which seeks to end the state of war between the Arabs and the Israelis.

According to an ad placed in **The Canadian Jewish News** last week, similar vigils were held in New York City and in other American cities last Sunday.

Love, peace and brotherhood were the main themes stressed by Rabbi Reuben Slonim, the principal speaker. "We will never attain peace unless we treat the Arabs as equals and until we stop being condescending towards them," he told his listeners.

Rabbi Slonim, a writer on Middle East affairs, and spiritual leader of Congregation Habonim, said the message he wished to convey was one of morality and peace -- notwithstanding the violence and political turbulence which wracks the world.

Minutes after gathering around the modern office building where the Israeli Consulate is located, the crowd, led by Rabbi Slonim, read from mimeographed sheets, which said in part:

"We appeal to the Israeli leadership and people and to the Palestinian leadership and people: Turn toward each other; stop killing each other; make peace with each other.

We ask the Palestinian leadership and people to end all acts of terror against Israeli civilians and to acknowledge that there is an Israeli-Jewish people, entitled to live in peace under its own government on its own territory.

"We ask the Israeli leadership and people to end all acts of reprisals against Palestinian civilians and to acknowledge that there is a Palestinian-Arab people, entitled to live in peace under its own government on its own territory."

Dr. Vivian Rakoff of the University of Toronto was another participant. He emphasized that the Yom Kippur Peace Committee is definitely pro-Israel and pro-Zionist.

"Those who don't support peace and reconciliation are the enemies of Israel," he observed. He said that "mindless, chauvinistic" support of Israel is detrimental to her cause.

"An intransigent attitude on the part of the Israeli government may do Israel more harm than good," he added. "We're supporting voices in Israel who regard annexationist policies as dangerous."

BB to watch for harassment

Soviet action groups set up

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

The assistant director of B'nai B'rith's United Nations Bureau wants lodges in Canada to begin a four-part program to combat the continuing problems of Soviet Jewry. He briefed the newly-formed Toronto Region Soviet Jewry Committee recently.

Dr. Harris Schoenberg, 31-year-old political scientist from New York, said "despite the present hope for eased-up emigration policy in Russia, we do not believe problems for the remaining Jews will end."

His suggested outline for action includes continued pressure through phone calls and packages, briefing B'nai B'rith tourists where they can contact Russian Jews when they plan a trip to Russia, de-briefing these tourists to glean information when they return, and providing services for Russian Jewish immigrants to Canada.

Dr. Harris Schoenberg of B'nai B'rith. (Jacob El-Baz)

A major program will be to expand tourism to the Soviet Union so that Jews will visit other Jews Schoenberg said in an interview with **The Canadian Jewish News**. "It is important to maintain contact with the Jews who stay in Russia or who cannot emigrate to keep up their morale."

Schoenberg said tourism will help monitor the Soviet scene. "We must make sure they live up to their bargain to end harassment of Jews wishing to emigrate," he explained.

"We will watch for harassment such as closing the immigration offices for all but one hour a day, splitting up families through emigration, not giving character references necessary for emigration, and increasing anti-Semitic literature."

It is B'nai B'rith's solemn responsibility to make the growing number of Jewish emigrants who decide not to go to Israel for economic, political, and personal reasons, feel welcome after their hardships in Russia, he continued. "We can help reabsorb them into our communities -- to learn the language, gain employment and make friends."

According to Dr. Saul Reisman, the Toronto Region chairman of the Soviet Jewry Committee, the most immediate action to be taken here will be the sending of New Year's cards to Russian Jews in Toronto, and a far more visible B'nai B'rith participation in this year's Simchat Torah Rally to be held on the anniversary of the Yom Kippur War, Oct. 6, at Nathan Phillips Square.

J.B. Salsberg, national chairman for Soviet Jewry of Canadian Jewish Congress, will act as a joint chairman for both Congress and B'nai B'rith. He will be part of a four-man committee with Herb Levy, executive director of BB District 22, Dr. Reisman, and Sam Resnick of Congress, to draw up specific programs to be put into action by BB lodges. The proposals will be presented at a November meeting.

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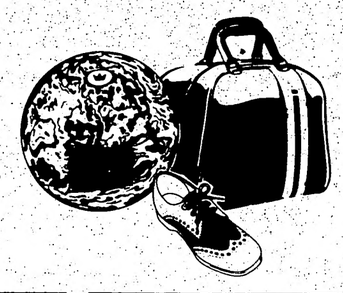

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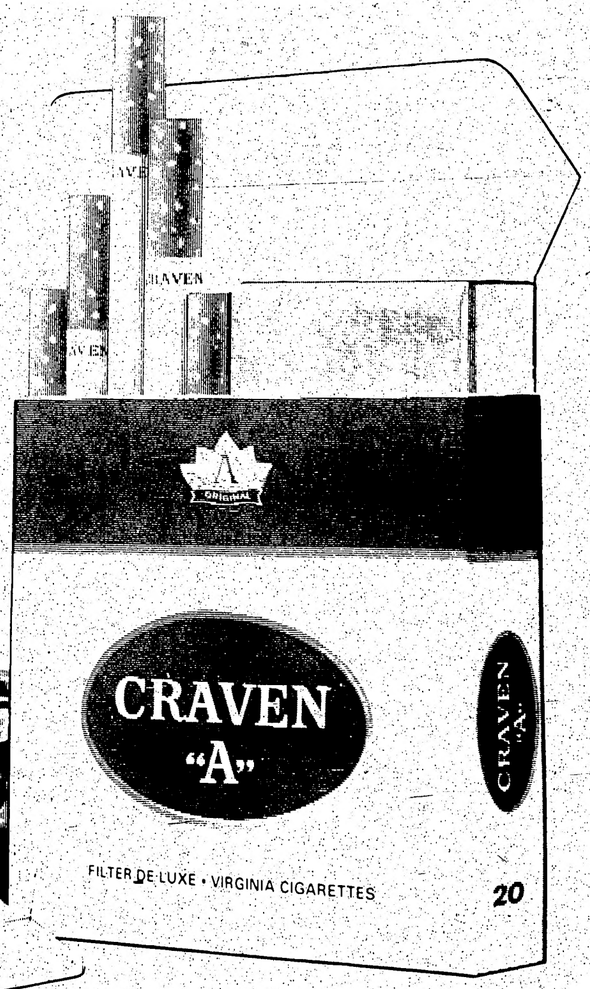

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Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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Local general press let public down by ignoring Soviet prisoner's release

We are rarely critical of the Toronto daily press and the local electronic mass media. Lord knows, they have trouble enough keeping up with all the headaches the world has been producing lately. But we cannot refrain from commenting on the virtual silence that greeted the release of Sylva Zalmanson by the Russian authorities a number of Fridays ago.

Back in December 1970, on the second last day of the year, a vast crowd of 5,000 men, women and children stood at noon in Nathan Phillips Square in subzero weather to protest the savage sentence of death visited on her husband Edouard Kuznetsov, and the cruel prison sentences imposed on her brothers and others -- to the number of 11.

The charges against them were one of conspiracy to steal an aircraft and to leave Russia without permission (the latter not being a crime in any other civilized country).

The mass protest in all the capitals of the world for once had an effect. The courts removed the death sentence of Kuznetsov, reduced the jail sentences of the others. One could hardly call it "leniency" -- 10 years of hard servitude in a labor camp is no happy ending, but the Russians gambled that the world would be relieved at the removal of the death sentences and the slight reduction in prison terms it could hail the results with relief and satisfaction.

But the gamble did not work. Jews throughout the world -- in Buenos Aires, in Paris, in London, New York, Montreal, Vancouver and Jerusalem -- took up the cause of this young Jewish woman whose only offense was to leave Russia for Israel. In fact it was immediately after the jailing of the Leningrad group that the first World Conference for Soviet Jews was organized in Brussels in February 1971, and that the cause of Soviet Jewish activists moved from all groups of devotees to the broad mass of the organized Jewish community.

This is what the **London Jewish Chronicle** says about Sylva in a special supplement on "The Prisoners of Conscience" sponsored by the Board of Deputies of British Jews:

"Many women in Britain and America were so moved by Sylva's fate and courageous attitude . . . that they decided to work determinedly for the alleviation of her condition and shortening of her sentence in the face of this grim prospect. "35s" groups in London, Liverpool, Manchester and indeed all over the country made Sylva their foremost concern.

. . . Hopeless as it seemed, wearing their notable Sylva Zalmanson medallions these women sat down and planned a campaign for Sylva's release. They wrote letters to the famous and not so famous; they appealed to MP's; they appealed to governments including the Russian, and to the international agencies. They never allowed a group of Russian tourists to arrive without informing them of Sylva's plight, even to boarding a Russian ship and leaving letters for the crew. And they constantly organized demonstrations."

True, the release of Sylva Zalmanson is not necessarily a harbinger of a change of policy. At this stage of the game no one can be no naive as to believe that. But to follow the reports of our daily contemporaries in Toronto and also the CBC -- it simply did not even happen. **The Sun** and **The Globe** made no mention of it. The CBC ignored it. **The Star** carried a small almost miniscule report on page 6, dwarfed by a story on the identification of new born babies in hospitals. Those usually well-informed Kremlinologists, Peter Worthington and Mark Gayn, had no comment or interpretation. The readers of the daily press and viewers of television (not all of whom, we concede, read the Jewish press) were left without any information on this event.

We appreciate that news of the Soviet Jewish activists is not the prime focus of attention of the general press. They have other 'tzoress' to deal with. But we do feel they owe their readers a modicum of information on this event which is not exclusively a matter of Jewish interest but is of direct concern to readers and viewers of all origins.

Support of United Way campaign is mitzvah all Jews should perform

Despite the heavy demand for funds on members of the Toronto Jewish community, especially during the past year, we are confident that our community will respond once more -- willingly and generously -- to the annual United Way campaign, which is now in progress. The 1974 goal is a record $15.3 million.

Jews have a major responsibility for the support of Israel and of local Jewish social and educational services. But we have equally as great a responsibility towards our own city -- a city which has given most of us the opportunity to flourish in every respect.

Charles Kent, a prominent Jewish community leader, who this year is playing also an active role in the United Way campaign, puts the matter in true perspective when he states: "I am a Jew and deeply concerned with the welfare of Israel and Jews everywhere . . . and I am doing whatever I can to help. But Toronto is my home and I love this city. Those of us who live here tend to take its greatness for granted. Unless the demands for social assistance and services are met, the quality of life will deteriorate and we just can't allow that to happen."

A single contribution to the United Way means, in effect, a contribution to some 75 community agencies, serving all races and creeds. Quite specificially, we can point out that the United Way has been allocating funds totalling close to $1 million to eight Jewish agencies. In 1975, two more Jewish beneficiaries will be added: Coordinated Services to Jewish Elderly and Centre for Creative Living. The United Way helped in the creation of Coordinated Services three years ago with an initial grant towards a pilot project. Now, the United Way takes on the responsibility, with government, of funding this full-fledged agency which provides a vital service to our senior citizens.

The United Way campaign needs financial support and it needs canvassers. If you are called on to cover cards, do so without hesitation -- after making your own generous contribution.

Support of the campaign is one more mitzvah every Toronto Jew is expected to perform.

Government should be prompted to speak loudly for human rights

In recent days and months, the Canadian government has been the target of protest by ethnic groups trying to persuade Ottawa into some official action in areas ranging from Cyprus to the Soviet orbit.

This is as it should be, what with Canada being so proud of its multicultural mosaic, and its democratic traditions where people have the right to speak up and demand justice for wherever the origin of their ethnic roots.

Canadian Jews have never been timid about exercising these rights, whether the issue is freedom of emigration for Soviet Jews, the horror for Jews in Arab lands such as Syria and Iraq, or the peril to Israel such as the Egyptian and Syrian attack on Israel, last Yom Kippur.

On previous occasions, however, there has sometimes been a tendency to go somewhat 'easy' on the government, because it was claimed that Pierre Elliott Trudeau was in a touchy position, sitting on the brink of political disaster with a minority situation in Parliament.

This reasoning no longer applies, of course, because the Trudeau government has been returned to office with a strong majority, which can and should be expected to do the right thing in making its voice heard without equivocation or timidity, in matters of human rights and social justice.

The Canadian Jewish leadership, which has always enjoyed the greatest credibility and respect from Canadian government both Liberal and Progressive Conservative, can now apply the principle of laying on the line for the political establishment in power.

It's a language that everyone concerned understands and appreciates.

The home acquired by Aaron Hart after he settled in Three Rivers, Quebec, is said to have been built around 1740. The Hart family is also said to have maintained its own synagogue in later years at the corner of St. Antoine and Badeau Streets, in the town

What Really Happened

Hart assured place in history by his pioneering endeavors

By A.J. ARNOLD

(Second of a Series)

A. J. Arnold

Aaron Hart is regarded as the first Jew who settled permanently in Canada even though a few Jews arrived in the country before him. His place in Canadian history is assured because he founded the first Jewish family to play a consistent and continuous role in the economic, social, political and communal life of Lower Canada and in helping to establish Jewish community institutions.

There are several intriguing questions about Hart's background, however. Was he born in England or Bavaria? Was he Sephardic or Ashkenazic? Was he really a British army officer? And how come he never joined the Montreal Shearith Israel, Canada's first organized Jewish congregation?

It is generally agreed that Hart was born in 1724. While some sources say he was born in Bavaria and moved to London before coming to America, family records claim he was born in London. There appears to be no dispute that his family came from Bavaria.

With this background, it can hardly be doubted that Aaron Hart, like virtually all other Jews who settled in Canada after 1760, was of Ashkenazic origin. This is well-documented despite the fact that most Jews in the American colonies and Canada at that time chose to establish or affiliate with Sephardic synagogues.

Moreover, Hart appears to have recorded his family birth record in Yiddish in his prayer book. An English translation of this record gives his wife's name as Treinlah (Dorothea) and two of his daughters are listed as Chava (Catherine) and Scheina (Charlotte).

As for Hart's military connection, the Commissariat was then a civilian branch of the army and thus his role as a commissary officer did not give him any official military rank -- even if he did receive a uniform in recognition of his services. The only way he might have become a regular army officer was by taking the sacraments of the Church of England. For a Jew like Hart who would not renounce his faith, this was impossible.

The earliest record of Hart's career in America is a document of June 10, 1760, from the officers of Trinity Lodge #4 of the Masonic Order in New York, certifying him as a Master Mason. This was apparently a letter of reference obtained prior to his departure for Canada.

Aaron Hart may have been with the British army when it marched into Montreal in September, 1760, but in the absence of any army record to prove it, the story rests entirely with family memoirs. By November, 1761, he was already living in Three Rivers, judging from correspondence between Hart and Samuel Jacobs, another Jewish merchant.

Incidently, Jacobs apparently settled in Canada in 1759, and while he acknowledged himself a Jew, he married a Roman Catholic woman and allowed his children to be reared as Catholics.

Hart, on the other hand, went back to England to seek a Jewish wife and married his cousin, Dorothea Judah. He brought up his children as Jews, sending them to New York for Jewish education. While he did not join the Montreal congregation he is said to have maintained his own synagogue in Three Rivers and also established a Jewish cemetery there.

Hart's decision to settle in Three Rivers gave him a distinct business advantage. It meant he would have little or no competition from the other members of the new British Merchant class, numbering less than 100 during the 1760s and including 10 Jews, since most of them settled in Montreal or Quebec. In 1862 his position was further strengthened when Colonel Frederick Haldimand, with whom he was formerly associated through the Commissariat, became the military commander of Three Rivers. Hart soon became the leading merchant in town, moved into the fur trade, and before long became a landowner when he acquired the Seigneury of Becancour and other holdings.

The first post office in Three Rivers was located in Hart's store from 1763 to 1770, but according to Jacob Marcus, this was purely a commercial arrangement with Benjamin Franklin, then deputy postmaster general for the American colonies.

In 1776, following the outbreak of the American Revolution, the United States Army conquered Montreal for a period of time and laid siege to Quebec. Hart was obliged to do business with the invaders. While he did not do so unwillingly, refusal would probably have resulted in his stocks being confiscated.

Ten years later Hart received a document from the Register's office of the United States Treasury acknowledging a debt to him of $1,064 with interest at 6% per annum from May 3, 1776. However, he never suceeded in collecting this bill.

Aaron Hart, founder of first Jewish family.

On June 11, 1776, Hart received a "Lassez-passer" giving him permission to pass between the British army at Three Rivers and Quebec. Apparently trusted by both sides, he quickly reasserted his loyalty to the British once the Americans were driven out. Next: Aaron Hart and his sons.

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Iran officially backs the Arab struggle but behind scene things prove different

By SHELDON KIRSHNER

It is a strange and ambivalent relationship, cloaked in Levantine intrigue and mystery, and utterly played down by both sides.

On the official level, Israel and Iran have neither diplomatic nor trade relations, and Persian diplomats take pains to stress to the seething Arabs that Tehran is behind them in their struggle against Israel.

Unofficially, however, things are quite different. Israel and Iran, which, with its 50,000 Jews has the largest Jewish community in the Middle East, enjoy relatively close diplomatic and commercial ties, and their friendship even extends to some military cooperation.

The inconspicuous Israeli presence in Tehran is in the form of an aid and trade mission. Iran, which does not publicize the fact, has a diplomatic representative, a charge d'affairs, who resides on a quiet, unobtrusive and tree-shaded street in Ramat Gan, Tel Aviv's garden suburb.

The Israelis are proud of their association with Iran, since the entire Islamic world, with the exception of Turkey, is ranged against the Jewish state. But the Persian connection is more than just a matter of pride. Iran is Israel's primary source of petroleum.

Prior to the capture of the Abu Rodeis oil fields, in the Sinai Peninsula, about 90% of Israel's oil supply originated from Iran -- a well known fact which was supposed to have been shrouded in a fog of secrecy. Tehran's commercial dealings with Tel Aviv so infuriated President Nasser that he broke off diplomatic relations with Iran in 1960. For many years, the Shah, who presides over Iran like the landlord he is, insisted that relations could only be restored if Egypt issued a public apology. The apology never came, but Iran and Egypt re-established ties, at no cost to Israel, several years after the Six Day War.

Although the Abu Rodeis fields provide Israel with sufficient petroleum to satisfy her own needs, she continues to buy oil from Iran for political purposes. The oil from the Sinai Peninsula is said to be sold to an Italian firm.

A few years ago, the commercial ties between Israel and Iran were strengthened when the Ashkelon-Eilat oil pipeline was completed. Iran, anxious to transport her oil to Western markets as expeditiously as possible in view of the closing of the Suez Canal, turned to Israel. Today Israeli tankers, flying foreign ensigns, are constant visitors to Iranian ports.

But petroleum is not the only commodity which enhances the trade link between Israel and Iran. Electronic firms such as Motorola and Tadira are quite active in Iran. For example, Motorola supplied Iran's national police force with an intricate communications system. Solel Boneh, Histadrut's building company, has erected a number of structures in Tehran. El Al, whose planes fly to Tehran, has assisted the Iranians national carrier in solving technical problems.

Militarily, it is said that Israeli and Iranian intelligence branches cooperate in certain areas. It is also reported that Israeli flying instructors have trained ground and air crews to operate the complicated and potent F-4 Phantom jet -- an air plane which only three Middle Eastern states, Israel, Iran and Turkey, possess. Israeli technicians, in addition, have helped the Iranian air force set up a ground to air communications system.

In the interest of good will, Israel has sent a number of agricultural experts to show the Iranians how to maximize land yield with a minimum of rain water. When a violent earthquake ravished Iran, Israel rushed a medical team to the disaster area, a gesture which Tehran appreciated very much.

Iran has adopted the Arab point of view in the Arab-Israeli dispute, but the Shah has always urged restraint, caution and realism. Since the 1967 war, as indeed since the Yom Kippur War, Iranian officials have repeatedly called on Israel to publicly and unequivocably accept the November, 1967 UN Security Council resolution, which one Iranian diplomat termed "an indispensable step toward peace." In common with many nations, Iran has voted for the resolutions calling for the return or compensation of the Palestinian refugees.

While the Shah accepts Israel's right to exist in conditions of security, he believes that the UN resolution should be carried out -- "particularly the principle of withdrawing from the occupied Arab territories, because this will be in Israel's interest. We, like some others, believe that time is not on Israel's side."

In an interview with the Yugoslav paper **Borba**, the Shah declared: "Any seizure of territory by force of arms shall not be recognized. A permanent solution . . . must be found . . . within the (UN) framework." He added: "Iran sympathizes with the Arab countries because of religious, neighborly and friendly ties. Although we have never concealed our sympathy toward the Arabs, we could not elude our firm belief that no country has the right to threaten another with extinction."

The pragmatic nature of Iranian policy toward Israel was starkly illustrated when Yasser Arafat, chairman of the Palestine Liberation Organization, visited the Shah some years ago. The Shah expressed sympathy for the Palestinians but he warned Arafat that he must not oppose a compromise settlement. In a stiff reminder that Iran does not consider Israel a pariah nation, the Shah told Arafat that Iran would not use its oil wealth as a pro-Arab weapon and neither would it refrain from shipping its oil through Israel's Red Sea-to-Mediterranean pipeline.

ask the rabbi

'Usurped' Cohen's claim that he has presumptive right makes protest OK

1. Our one regular Cohen is traditionally called up first to the Reading of the Law. Recently another local Cohen came to synagogue and was called up in his place. The first Cohen has now started coming to synagogue late in protest against being 'usurped'. Is his behavior admissable?

It is admissable. But let us see why. The Mishna (Gittin 5: 8) states that the reason a Cohen is given the first aliyah and a Levite the second is "for the sake of peace" i.e., other members of the congregation will be prevented from quarrelling about who is to be given the honor of being called up first since the Cohen has not acquired the right by his personal merits but simply because of his birth. No one will complain because it is obvious that it is not any reflection on a man that he happens to have been born a Cohen. The Talmud (Gitten 59b) to this Mishna gives another reason . . . for . . . preferring . . . the Cohen: "Thou shalt sanctify him" (Leviticus 21: 8) i.e., pay him honor.

In that case why does the Mishna say that the reason "for the sake of peace?" To this two answers are given.

The first is that the Mishna is providing a reason for the Scriptural preference for the Cohen. The second is that on the basis of the Scriptural passage there would be no harm if the Cohen wishes to decline the honor but because of the reason of "for the sake of peace" he should not do so. It follows from all this that the rule of a Cohen being called up first is to pay honor to the Cohen as a Cohen not to him as an individual and that, therefore, no Cohen has any more right to the first aliyah than any other Cohen. Consequently, your "regular Cohen" has no right by virtue of the fact that he is a Cohen. His rival, too, is a Cohen.

It might, however, be argued that he has a presumptive right, known in the sources as a chazaka. Now nowhere in the Talmud is the idea of chazaka applied in the sense that if a man has performed a certain function for some time he, and he alone, has the right to perform it in the future. That is why a number of codifiers decide that if, for example, a man has had for a number of years the honor of blowing the shofar in the synagogue, the congregation, if it so wishes, can give the honor to someone else.

Other codifiers disagree, arguing that the principle of chazaka applies here, too, so that for as long as he wishes the man can claim the honor of blowing the shofar.

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At long last, Sylva Zalmanson arrives in Israel. The 29-year-old Soviet citizen comes off an Austrian airline plane followed by Deputy Premier Yigal Allon who officially welcomed her in the name of the government. She served four years in prison after being found guilty of plotting to hijack a Soviet plane to the West. There were world-wide demonstrations on her behalf prior to her release. Greeting her at Ben-Gurion Airport were her uncle and her aunt. . . . Also see editorial on Pg. 4 (Photos from IPPA)

'Aid' being considered for day schools would be rightful return of tax monies

By ELLIE TESHER

Editorial

The current reports in Toronto newspapers on the issue of provincial grants for Jewish day schools, has been the purposeful bursting of a political balloon. A lot of air has been released to test its impact on the public.

The most maligned minority within that vast sea of voters, has been the parents of day school students. Nowhere have their concerns been clearly set forth.

Of foremost importance is the supposedly obvious but unstated fact that day school parents pay public school taxes. When "public funds" are referred to, to be considered as "aid" to Jewish schools, these funds must be seen as existing, in part, from people who have never seen its benefit in a single notebook for their own child's use.

True, these parents have chosen an alternate form of education to that offered by the public school. They do not, however, seek subsidies in the areas of their special interest, Judaica. Rather, they ask for that to which they, as taxpayers, are entitled: tax grants to subvent deficits in the areas of general studies, that is programs in mathematics, English, history, and the like.

The parents seek to transmit to their children a quality of knowledge of their Jewish heritage and traditions, their language background and present identifications, that is logistically impossible in the time period left for it by the public school system.

The North York Board of Education has seen its way clear to meet the needs of other groups of parents who sought alternate forms of education for their children. The SEED programs, MAGU school, and AISP are all varying approaches to diversity within the educational spectrum. There "public funds" pay the costs, even though parents sometimes direct the programs, and "consultants" are brought in as educators who are not members of the Ontario Teachers Federation. Some private study groups that are affiliated with North York's Board of Education were started by the students themselves!

Once the principal of alternatives is accepted -- and, obviously it has been -- then the right of Jewish parents to seek alignment with North York, for the general studies portion of their Jewish schools, is absolutely valid. The majority of the 3,500 students in Jewish day schools in Toronto, are within the boundaries of the Borough of North York.

Rabbi Irwin Witty, executive director of the Board of Jewish Education, states the argument in terms of its philosophical base: "North York school trustees have a responsibility to all of the school-age children in North York, except those limited from it by statute, such as the Catholics. If a student is entitled to the whole of an education, he should be entitled to a part thereof." Rabbi Witty refers not only to the salaries of general studies teachers, books and supplies, but to library materials, psychological services and similar programs.

In 1970, a group of parents concerned with the spiralling costs of education, formed the Association of Jewish Day School Parents. It is a grassroots organization, and one of the few in the Jewish community that crosses all the lines of religious, cultural, and political ideological differences. Specifically, the group came together to seek Ontario government tax grants, and included day schools from Toronto, Hamilton, London, Ottawa and Windsor. Average and lower income families were finding it impossible to provide their children with a fuller Jewish education, while the Jewish community was finding it increasingly difficult to sufficiently subsidize the Jewish schools.

Suri Greenberg, president of the Associated Hebrew Day Schools Parent Association, 1972-73, remembers those early efforts. "We sought help from rabbis and lay leaders to be in on the direct discussions with government officials, and to counteract fear within the Jewish community, of public attention to our needs." The plans fell through, she recalls, due to the legal complications of the BNA Act.

The second step of the Association of Jewish Day School Parents, was to try alignment with the Catholic School Board. After disappointment in this pursuit -- though the Separate School Board was a willing cohort, the plan was deemed "unconstitutional" within the realms of the antiquated BNA Act -- alignment with the North York Board of Education was suggested.

Since a majority of students in Toronto Jewish Day Schools lived in North York, parents were seeking a return in their children's education, on the money they had long been putting into the public school system through taxes. Prior to the 1972 election of North York School trustees, the parent group met with candidates for trusteeship and with administrators, to see if they would consider a plan. The only real relationship of these parents to the school trustees in their area would be in the case of a future association, and so they endorsed those candidates who seemed to appreciate the issue enough to consider affiliation as a possibility.

In the period between the 1972 election and the present time, no specific proposals were drawn, as North York was very involved with budget cuts, and couldn't consider this problem. However, at the end of this past summer, discussions were held between parents and some trustees and administrators to see what type of proposal could now be presented to the Board of Education. Contrary to some reporting, the meetings were not secret and have been held over a number of years. Mrs. Greenberg is now secretary of the Association of parents, and asks, "Secret from whom? Were they 'secret' because we didn't call in newspaper reporters?"

Saul Koschitzky feels that parents are not getting their fair share of the tax dollar allotted for education. He is the chairman of the Association of parents, a member of the Board of Associated Hebrew Day Schools, and chairman of the board of Or Chaim. He feels that "Our environment has changed; education should not be monolithic. Our society will be richer from diversified systems of learning, producing the kind of human beings of varying backgrounds that enhance the much esteemed 'mosaic' structure of Canadian society." He stressed that it is the parents who have been seeking government grants; in fact it is part of the very "public" who helped raise "public funds!"

Mrs. Tesher is president of the United Synagogue Day School Parents' Association and a member of the Association of Jewish Day School Parents.

Oneness of national character shown

Student conference left much positiveness

By J.B. SALSBERG

Under the rather diffused standard of Conference on Minorities some 300 Jewish students from many lands and four continents and speaking many tongues, gathered between Aug. 28 to Sept. 2 at the beautiful Jewish 'Y' camp in the Quebec Laurentians under the aegis of the World Union of Jewish Students and its Canadian branch, the Canadian Union of Jewish Students.

But, you will ask, gathered for what purpose and to further what objectives? I confess that I too raised those questions when I first discussed the conference some weeks before it took place. I was advised that it was meant to be an "unstructured" conference and I received that information with mixed feelings.

I suffer a refined allergy to the unending flow of new-fangled names that "practitioners of specialized disciplines" give to old forms of social practices that had long ago acquired suitable, comfortable, easily identifiable names or designations. I mean if a conference or a study group is a conference or a study group, why call it a colloquium or a think-tank?

However, as I got into the carefully structured unstructuredness of the conference process I began to comprehend the essential meaning of an "unstructured" gathering. As I became involved with the young men and women (as a supplier of resource information" and as leader of "work shops") it became clear that it would have been a mistake to structure that conference.

Many of us look for "tachlis" (achievement) in conferences. That's not such a bad idea either, since there are many gatherings, at all levels, that prove to be a waste of time or/occasions for the reaffirmation of that which had been agreed to many times before. Would such a tachlis-seeking gathering (with resolutions, declarations, programs and manifestos) have advanced our cause on the troubling Jewish youth front now? There are valid reasons for believing that the end of tachlis may be best served by temporarily avoiding the tachlis route.

Some Israeli delegates were hoping that Israel and its problems would occupy the centre of attention. Those who originated, personally or via their parents, from Arab lands felt that the plight of Syrian Jewry should have dominated the conference. Many of our own students were concerned with the problem of Jews in French Canada (Quebec), a minority within a minority, and they were inspired and moved by the visual presentation of mounting struggle of the Canadian Indian nation (our native Indians) who are at last pursuing a clear round for their national survival.

A large bloc of the delegates were of a genuinely religious dedication (you should have seen their open-air Friday evening service) while others were uninhibitedly secular in their Jewish outlook and practices. Most delegates were, of course, ideologically and emotionally motivated by Israel's needs, but a fair number of the young people there were also bothered by the social, moral and ethical character of Israeli society.

The officers of WUJS and of CUJS were evidently fully aware of the political and ideological variants that were present among the young people that came from Israel and Canada, the U.S. and France, Sweden and England, Belgium and Switzerland, West Germany and South America. The guiding group of the conference were aware that theirs was not a Zionist youth conference but a gathering of a cross-section of the young generation of world-wide Jewish communities. As such, it could not be dominated by any one school of Jewish thought without risking its very existence.

So what did it accomplish? As I saw it the conference did demonstrate, without formal declarations, the oneness of our national character. The conference strengthened, again without formal resolutions, our struggle as minorities in all countries -- except Israel, for survival and continuity and it did this on the background of a world-wide manifestation of minorities everywhere striving for survival and growth.

Towards the end of the conference I felt completely interwoven into the colorful pattern of the assembly. Boys and girls from near and far, with the usual "unstructured" dress, mannerisms and lifestyles very often delighted me with their unexpected awareness, concern and outspokenness on fundamental Jewish issues. I was touched by the efforts of so many youngsters to speak to me in Yiddish after my workshop on Yiddish and its place in our cultural heritage.

I left the camp with a lot of "sweet sadness" in my heart and with the definite feeling that the "unstructured" world conference of Jewish students left much positiveness that may be successfully structured in the scattered enclaves of Jewish existence.

French Jews' emancipation brought tears of happiness

Landmark Events In Our History

By ROCHELLE CARR

TORONTO -

In the midst of the small group running about hugging each other, while tears of joy flowed, was Lipmann Cerf-Berr. It was Tuesday, Sept. 27,1791, the day the emancipation of the French Jews began.

For Cerff-Berr, court purveyor to Louis XVI and friend of the philo-Semite, Mirabeau, the occasion also heralded an opportunity to bind the severed link between the French Sephardim and Ashkenazim. The prominent Strasbourg Jews, just 1 1/2 years before had viewed with incredulity the actions by the Sephardim.

At a time when heads were literally rolling in revolutionary France, various groups who had heretofore been denied most rights, attempted to put the Declaration of the Rights of Man to the ultimate test. The Jews were one of those groups.

While Cerf-Berr, petitioned the government and sought private intervention on behalf of all French Jews, the Sephardim lost patience. Some feared they might miss their chance to be French citizens, without quick action. So, in public they pointed out, "We are French having been naturalized as such by letters patent of 1550 . . ."

In private they argued that they were descended from well-born Spanish families, unlike the geneology of their Ashkenazic counterparts. Accordingly, they were awarded citizenship on January 27, 1790.

Cerf-Berr was determined to see that all French Jews attain the same rights. There were more petitions, more meetings, more private consultations until finally, one day, Monsieur Duport, a member of the Assembly, rose to speak.

In his slow methodical, style, the dignified Parisian reminded the assembled lawmakers that to withhold citizenship on religious grounds was unconstitutional. Quoting from the Declaration, he noted that "no one may be disturbed in his opinions, and especially not in his religion . . ."

A vote was taken. Cerf-Berr could no longer bear the tension. He went out to the street for fresh air. A few moments later his friends ran toward him hugging him and each other. The motion had been passed.

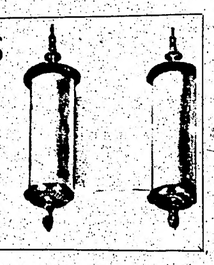
The next day, Cerf-Berr, fatigued but full of hope, talked to a small group of Sephardim and Ashkenazim. He spoke of their common heritage and now their common citizenship, both of which could be the basis to bind them into a cohesive group.

That night, Cerf-Berr lifted his quill pen and wrote, "God chose the noble French nation to reinstate us in our privileges and bring us to a new birth . . ."

The tricorn of "liberty, equality and fraternity" had finally reached the Jews of France.

Succoth may reward one more

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Ha'azeenu -- Succot 5735
Hatzur tameem pa'alo . . . The Rock, His work is perfect . . .

* * * * * * * * *

Sometimes it doesn't pay to be too nice . . .

A man once cried to his friend that he was in deep debt and his creditors were constantly hounding him -- what should he do? His friend told him . . . "It's simple -- make believe you've gone mad and they'll leave you alone . . ." The plan worked beautifully. Whenever a creditor appeared, the man would act like a real **meshuganeh**, whistling and stamping his feet . . . the creditors would run for their lives. Once the friend, who had also lent him money, came to collect. The man began his "crazy" act, but his friend shouted angrily . . . "With me you also act **meshugah** -- I taught you the trick in the first place . . ."

Even the Almighty has the same sort of problem. How? Moses told the Jews . . . **Vatishkach K'Ayl mecholilecha** . . . You forgot the Almighty who gave birth to you . . ." What did he mean? "Listen . . . look how ungrateful you are? The Almighty did you a great favor -- He gave you the power to forget. Otherwise, everytime you lost a dear one or suffered **tzorus**, the memory would constantly haunt you . . . But what did you do? You took the gift of forgetfullness He gave you and used it to forget about the Almighty Himself. Shame on you . . ." (Dubner Magid)

We have a good G-d. He offers us bargain "sales" -- all we have to do is take advantage of them. Take Succoth, for example . . . This year, a person can earn a greater reward for eating and drinking in the succah, than for having fasted the whole night and day of Yom Kippur. Why? On Yom Kippur, every Jew is uptight -- the Almighty is going to seal our fates. We turn to Him, but it is **mee'yirah**, from fear and awe of Him. But on Succoth when we rejoice **may'ahavah**, not out of fear but out of love . . . the Almighty converts every **avayroh**, transgression, we did in the past into **z'chusim**, merits . . . (Kedushat Levi)

One thing, though . . . A person gets out of a mitzvah what he puts into it. That's why we find an interesting thing. Why do we sit in a succah? Because when we Jews left Egypt, the Almighty surrounded us with **Ananay Hakavod**, brilliant Clouds of Glory, that protected us from enemies, wild animals, heat and cold. But it's strange -- all this happened right away, in the Spring when we left Egypt -- so why do we first celebrate the event in the Fall?

But the answer is that the Almighty does not just want us to sit in the succah -- he wants us to feel His presence and majesty in every part of our mind. But during the whole year it's hard to "tune in" . . . After all, we're all busy doing our thing, making a living, looking after our households . . . But in the Fall, after we've done a real **Teshuvah** on Rosh Hashanah and Yom Kippur and are awake to G-d -- then we can really fulfil the mitzvah of Succah . . . (Chedushay Hareem)

The greatest thing is to share our bounty with others. They tell of one pious man who saved all year in order to be able to buy an **esrog mehudar**, a truly beautiful esrog. A few days before Succoth, the man who delivered his milk every morning came crying to him. What happened? His horse, which he used for delivering milk, had died -- how would he feed his wife and children?

Without hesitating the good Jew took his esrog money and gave it to the man. He laughed and told his family . . . "This year, when everyone shakes an esrog, I will shake a horse . . ." (Sipuray Chassidim)

Shabbat Shalom and a Chag Sameach.

The "Sparks From The Torah" television program can be seen on York Cable, Mondays at 6:30 p.m., Metro Cable TV, Mondays at 7:30 p.m., Willowdowns Cable, Tuesdays at 8:30 p.m. and Keeble Cable, Thursdays at 8 p.m.

Organizations and People

what's new...

By MIRIAM HERMAN

Ruth Muscal, commanding officer, Israeli Women's Corps, affixes an officer's pin on Avital Ashburn, awarded title of "outstanding cadet" at an officers' course graduation. Right is Urit Bar-Hanicha, who received citation for excellence.

LONDON CALLING

Earlier this month about 75 members of London, Ontario's Congregation Or Shalom gathered at their synagogue to await completion of a phone call to Russia. They were trying to contact Jannet Kartseva in Leningrad to learn if she had succeeded in securing a visa to Israel. A teacher of English, Jannet is one of the Russian Jews Rabbi Yaacov Rone met during a United Synagogue Youth Eastern Pilgrimage this summer. That was when he learned of her efforts to migrate to Israel. The call from Canada did not get through, but another to Natasha Griscova was completed, resulting in a very touching eight-minute conversation in Yiddish. Prior to the phone calls, Rabbi Rone, USY regional director for Eastern Canada as well as Or Shalom rabbi and educational director, presented a slide-commentary program of the four-week USY tour which covered the Jewish communities of Budapest, Prague, Warsaw, Leningrad and Odessa.

LZA CONFERENCE

The Toronto Labor Zionist Alliance is having their 56th Citt Conference the weekend of Oct. 5-6. At the Melaveh Malka session Saturday evening special guest Jacob Katzman of New York, the Alliance's executive vice-president and national secretary, will deliver the keynote address on the topic **One Year After the Yom Kippur War -- The Lessons and Tasks for Labor Zionists.** In addition to discussions on future directions, the conference agenda will include committee reports, adoption of proposed resolutions and elections of incoming officers. Entertainment will be provided by young Israeli singer Jacky Oved.

50TH HADASSAH BAZAAR

According to Toronto Hadassah Bazaar chairmen, Beverley Gordon and Frances Binder, the upcoming event, set to Wednesday, Oct. 30, is shaping up as the biggest birthday party in town. This year's bazaar, the 50th annual one on the Toronto scene, coordinates the efforts of 70 chapters and promises to be "bigger and better than ever" with 300 booths crammed full with all kinds of goodies plus a few birthday surprises thrown in. The one-day sale takes place at the CNE Automotive Building.

ISRAEL'S FORESTERS

A new course for forest technicians is being inaugurated at the Nahalal Agricultural School. The special two-year course, under the auspices of JNF in association with WIZO, is open to students in their senior high school year. In addition to regular subjects, a special class will be given by JNF foresters. Students will also receive instruction at the Volcani Institute (agricultural faculty of Hebrew University) in Rehovot and at its Forest Tree Division at Ilanot in the Sharon Plains.

FOR ANTIQUE HUNTERS

A sale of antique silver, china and furniture is being held on Sunday, Oct. 6, sponsored by the Downsview Study Branch of the National Council of Jewish Women. An added plus is the sale of graphics by such artists as Dali, Danby and Vasarely. It all takes place at the Council House from 11:30 a.m. to 5:30 p.m.

FUN AND GAMES FOR ORT

Casino Royale, Benyamina Chapter of Toronto Women's ORT's fundraising "do", is set for Saturday, Oct. 5, at 8:30 p.m. at the Inn on the Park. Proceeds from the Monte Carlo-style evening and auction sale go to ORT schools.

...about people

Dr. Berl Frymer

Dr. Berl Frymer, director of culture and education of the Histadrut in Tel Aviv, will be in Toronto Wednesday, Oct. 2. He will be in town to deliver a public lecture under the auspices of the Israel Histadrut Campaign and the United Organization for Histadrut on the topic **Israel -- Between War and Peace.** Polish-born, Dr. Frymer is a graduate in jurisprudence from the University of Liege in Belgium, and received his doctorate in laws from the Sorbonne in Paris. He is a member of the Central Committee of Mapai and is one of the leading personalities in the cultural life of Israel. The lecture begins at 8:30 p.m. at the LZA Centre, 12 Viewmount Ave.

* * * * * * * *

Ontario Secretary of Resources Development **Allan Grossman** celebrated Rosh Hashanah one day ahead of almost everyone. It all happened because he was in Japan at the time as a member of the Canadian delegation to the International Conference on Human Development. While there, the Ontario cabinet minister attended High Holiday services at the Jewish Community Centre in Tokyo, all of which put him on the other side of the international dateline and probably at the first Rosh Hashanah service in the world.

* * * * * * * *

Presently living in self-exile in the U.S., Polish actress **Ida Kaminska** has been signed up by CBC-TV drama chief **John Hirsch** for a **Performance** series production of **Mandelstam's Witness.** Founder and artistic director of the Jewish State Theatre in Poland, the frail actress is best known to Canadian audiences for her star role in the Academy Award-winning film, **The Shop on Main Street.** In Mandelstam's Witness, she is the play's only performer. The drama is based on **Nadezhda Mandelstam**'s book, **Hope Against Hope**, the story of the author's 40-year struggle in Russia to keep alive the work of her poet husband, Osip, who died in a Soviet labor camp.

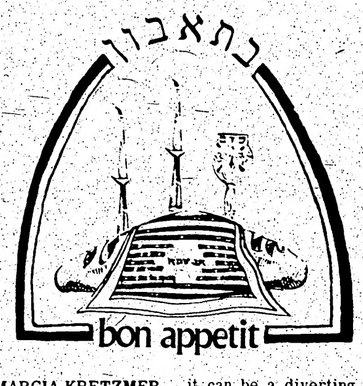
* * * * * * * *

Canadian Zionist Federation appointments to note -- **Ben-Shahar Harifai** has succeeded **Amos Tal** as director of the Aliyah Centre in Montreal. A lawyer by profession, he is a former lieutenant-colonel in the Israel defence forces where he served as chairman of the military court . . . A psychology graduate from McGill University, **Stephen Aronson**, has been named Student Zionist Organization co-ordinator. Much involved in Jewish community work, he attended the Machon Lemadrichey Chutz La'aretz (Youth Leadership Training Institute) in Jerusalem several years ago. With the SZO he will be implementing student campus programs and setting up a group of field workers.

* * * * * * * *

The assistant to Hebrew University President **Avraham Harman** is now in Canada to assist the Canadian Friends chapters in their activities on behalf of the university. He is Winnipeg-born **Daniel Ben Natan** who immigrated to Israel with his parents **Beila** and **Nate Lepkin** back in 1951. An MA graduate in political science and international relations, he served in the Israel foreign office in Jerusalem, Europe and Africa before joining the Hebrew University staff. While in Canada, he will be working out of the organization's Montreal headquarters and will be making a cross-country tour in the interests of the university.

Opportunity for pleasant family activity provided by feast of Tabernacles



By MARCIA KRETZMER

Succoth, the feast of Tabernacles, Chag Ha-Asif, the feast of Ingathering, or just simply Chag, the festival, is a time of special rejoicing. It blends the commemoration of the sojourn of the Children of Israel in the wilderness, with a harvest festival. It is one of the three pilgrim festivals, following Pesach and Shavuoth and its best-known features are the lulav and etrog and the construction of the succah.

Marcia Kretzmer

In northern climes and perhaps because of the cumbersome preparations, the building of the succah is a frequently neglected mitzvah. This is a pity, for aside from its religious significance, it can be a diverting family project and an enjoyable outlet for creativity and imagination. It is also pleasant to eat out of doors in makeshift surroundings, especially if it doesn't rain.

Anyone who thought Jewish kids were underprivileged because they don't have a Christmas tree, evidently never considered the idea of building a succah. Get the kids to decorate it with pictures of Israel, threaded strings of cranberries, bunches of onions, gourds, huge paper flowers and paper cut-outs or mobiles. Even the youngest can contribute paper chains or a finger painting.

Let them organize their own tea-parties in the succah and serve the munchy candies below. A warning: don't let them have too many at once, this is a potent mixture.

* * * * *

My own personal Ingathering this year is going to consist of a visit to the fruit and vegetable store. This is not as I had originally planned it. At the beginning of the summer, gripped by inflation-depression fever, I decided to grow our own food. I planted out my vegetables, interspersed with nasturtiums to keep the creepy-crawlies at bay. I happily pictured my garden ablaze with a riot of color and graced with neatly-tended rows of peas, tomatoes, radishes and lettuces. I reflected on the treat in store for my husband who would gaze with pride on my wifely endeavors and rejoice in the work of my hands.

Well, the nasturtiums never made it above the surface of the ground. The radishes developed nasty, grey, spindly leaves and a discouraging lack of radish-root. The lettuces both looked and tasted like green newsprint. My neighbor Sari was not deceived by my nonchalant remarks about late frost and early heatwaves to account for my failures.

"A farmer you're not," she said in a tone that seemed to mark the end of my horticultural career.

Anyway, below left, see my own recipe for a very festive, roast chicken, stuffed with dried fruits.

* * * * *

Chag Sameach!

Copyright, Marcia Kretzmer, 1974.

Harvest Candy

1/2 lb. dates
1 lb. figs
2 cups chopped walnuts
1/2 cup raisins
1 lb. dried apricots
1 tsp. orange rind
sprinkling of sesame seeds
sprinkling of shredded coconut

1. blend or chop well, all ingredients
2. pat down into a greased dish and cut into squares
3. roll each candy in orange rind, sesame seeds or shredded coconut

Chag Ha-Asif Chicken

1 large roasting chicken
1 1/2 cups of mixed, dried fruit, esp. prunes, apricots and raisins
1/2 cup rice
sprinkling of pine nuts (optional)
1 small onion, chopped
3/4 cup orange juice
2 Tbs. wine
1/2 Tbs. oil
1 Tbs. brown sugar
salt and black pepper
sprinkling of parsley or rosemary
sprinkling of coriander or cinnamon

1. mix all ingredients except chicken in a bowl
2. prepare chicken for roasting in a casserole. Rup top with oil or schmaltz and sprinkle with onion powder and cinnamon, salt and pepper
3. stuff chicken loosely with fruit and rice mixture and pile the rest next to opening
4. roast covered at 300 degrees for 1 1/2 hrs. Roast uncovered at 350 degrees another 30 minutes or until done.
5. serve over fluffy, white rice

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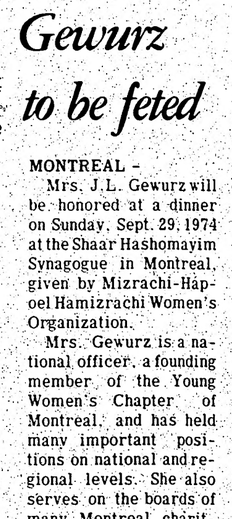

From the Israel Museum in Jerusalem comes this 18th century etching of the Jewish quarter in Amsterdam with succot along the street. Marcia Kretzmer has some recipes for the Harvest Festival which begins next week.

El Al sets winter rate

MONTREAL -

El Al Israel Airlines will re-introduce the low group winter fare -- for groups of a minimum of 10 people. The cost will be $499 - Montreal, Tel Aviv, Montreal for a stay of four to nine days in Israel.

Groups wishing to make a European stopover on their return will have to pay an additional $21 per person. The above fare comes into effect on Oct. 15 to March 15, 1975.

Gewurz to be feted

MONTREAL -

Mrs. J.L. Gewurz will be honored at a dinner on Sunday, Sept. 29, 1974 at the Shaar Hashomayim Synagogue in Montreal, given by Mizrachi-Hapoel Hamizrachi Women's Organization.

Mrs. Gewurz is a national officer, a founding member of the Young Women's Chapter of Montreal, and has held many important positions on national and regional levels. She also serves on the boards of many Montreal charitable and communal organizations.

Proceeds from this dinner are earmarked for the care of orphaned and underprivileged children in Mizrachi institutions.

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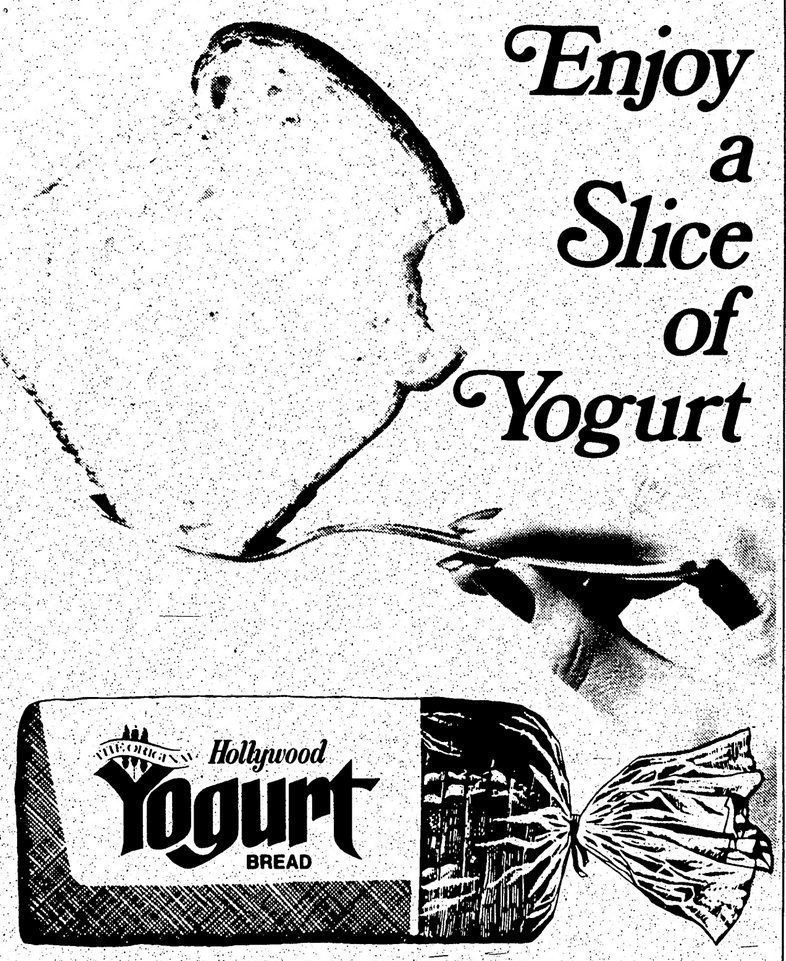

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Moshe Leshem, Israel ambassador to Denmark, addresses the Israel Bonds interfaith testimonial dinner in honor of North York Mayor Mel Lastman. To the mayor's left is his wife, Marilyn. (David Groskind photo)

Prolonged struggle facing Israel makes industrial growth crucial

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

Industrial development is Israel's most crucial problem today because she faces a prolonged struggle, Moshe Leshem, Israel's ambassador to Denmark, told about 900 people attending the State of Israel Bonds international interfaith dinner at Sheraton Four Seasons Hotel.

"The Arabs know Israel cannot be defeated on a military decision, and will try to defeat us politically," Leshem said. "There will be negotiations, perhaps interrupted by hostilities, so Israel must not only be backed militarily, but has to be strong economically."

Leshem was the principal speaker at the testimonial dinner honoring Mel Lastman, mayor of North York. It was sponsored by Bad Boy Appliances and Furniture Ltd. on behalf of Israel Bonds' world-wide campaign to gain $1 billion for reconstruction and development. Members of Canada's appliance and furniture industry, as well as the mayor's associates in government, comprised the majority of people attending the $20-a-plate dinner.

For Israel to maintain the development of its society, it needs a more solid economic base. This year providing the population with food and fuel alone will cost Israel $1 billion more than last year, said Leshem, who previously served as an Israeli representative to the UN and African countries.

The existence of Israel is still under question, he said, and Israel cannot give up its spending on armaments. While the Arabs receive military aid from the USSR, Western Europe, and the U.S., their financial means are enormous. Due to their standard of living, the money is not spent on bringing in consumer goods, but used almost exclusively for the purchase of arms.

After accepting the Israel interfaith honor scroll from Jack Israeli, general chairman of State of Israel Bonds, Lastman told the assembly that Israel's social and technological dimensions are its most important asset, but "only hard cash will help it survive.

"The country has been plagued since 1948, and has never had the chance to get on its feet. People in Israel would like to earn in one year what we write off as expenses.

"We don't ask the world to be charitable," he said, "just to be human. The world has often forgotten people in need. It is up to the world to make the necessary investment to keep Israel alive."

Throughout the program, speakers such as dinner chairman Jack Friedman, George Cohon, national Bonds campaign chairman, and Jack Israeli, general Bonds chairman, referred to the savagery of the Holocaust, and how Denmark, the country to which Leshem serves as ambassador, sets an example of what humanity is all about. They named Toronto's financial support of Israel as another example of people willing to stand up and be counted in the name of democracy.

The Lastman testimonial was the largest event of its kind to be held in support of Bonds. The three previous recipients of the Israel interfaith honor scroll were Charles Cadieux, chairman of Woolworth-Woolco, Jack Stupp, president of Consumer's Distributing Co., and Nathan Starr, president of Acklands Ltd.

Mission organized to Massuah Institute

TORONTO -

The Holocaust Remembrance Committee of the Canadian Jewish Congress is organizing, for the first time, a youth mission to the Massuah Institute in Kibbutz Tel Itzhak, Israel, from Dec. 22, 1974 to Jan. 1, 1975.

Thirty young Canadian Jews will study the history of the Holocaust for 10 stitute and other institutions built in Israel for this purpose. The study group will meet with the heroes and leaders of the resistance, the ghetto fighters and partisans who have survived and brought their indomitable spirit to the Jewish homeland.

The meaning of the Hebrew word massuah is torch. As its name implies, the Massuah Institute in Kibbutz Tel Itzhak was built for the purpose of casting a light upon the dark period of the Holocaust and to pass on that torch to future generations. Both a Museum of the Holocaust and Resistance, and an educational centre equipped with all the necessary teaching facilities, The Massuah Institute, is particularly directed towards the young people of Israel and the Diaspora.

Gideon Hausner, the chief prosecutor at the Eichmann trial and the founding father of the institute, said: "Not only is Massuah meant to cast a light upon the Holocaust, but it symbolizes the heroism of the fighters of the Resistance -- the heroism that became a torch lighting the way for the survivors who came together on the ancient soil of Israel to rebuild their lives in the freedom and dignity that is the right of all mankind."

The function of the Holocaust Remembrance Committee is to keep alive the memory of the Holocaust and to deal with all its ramifications in Jewish life today, so that the tragedy of the six million is not compounded by the tragedy of consigning their memory to oblivion.

Dedicate school wing

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

The first wing of a five-wing technical engineering school complex at the Hebrew University in Jerusalem will be dedicated to D. Lou Harris, when Women's Canadian ORT hold their 13th biennial convention in November.

The dedication is to the man who was Canadian president of the Organization for Rehabilitation through Training when he died in 1972. It will highlight Canadian ORT's first conference to be held in Israel.

Travelling to Israel for the conference scheduled for Nov. 4-12, will give "evidence of the delegates' faith, their identification, their support and solidarity with the State of Israel," Ruth Druxerman, national president of Women's Canadian ORT, said. More than 250 delegates are expected to attend.

The agenda, designed to give members a chance to learn from first-hand experience, includes meeting students, visiting several ORT schools, hearing their leadership and Israeli government representatives speak, and enjoying Israeli home hospitality.

ORT operates the largest non-governmental vocational training school system in the world. The network extends through 24 countries with the largest number of schools in Israel, France, Argentina, and Iran.

The new technical school of engineering, under construction at the Givat Ram campus, is scheduled for completion in 1980, the 100th anniversary of ORT. It is planned to fill a serious shortage in engineering technicians in Israel's developing industrial economy. When ORT announced its plans to build the complex in 1970, they said the school was needed to translate pure engineering concepts into practical engineering processes.

The school is the first of its kind for ORT, with electronics, mechanical, and nuclear engineering to be taught.

Dinner set for Oct. 19

TORONTO -

The Medical Division of the Toronto Bond Campaign has set Saturday, October 19th, as the date for their dinner honoring Israel's medical profession "for their heroic service during the Yom Kippur War." This event will provide an opportunity for Toronto physicians to salute their colleagues in Israel in a manner of benefit to the entire State of Israel, through the purchase of Israel Bonds. Dr. Charles H. Hollenberg is serving as dinner chairman.

On Sunday evening, November 3rd, at Beth Tikvah Synagogue, members of the Lawyers Division will gather to take part in an impressive Israel Bond Award Dinner at which Philip G. Givens, Q.C., M.P.P. will serve as dinner chairman. Isadore "Gus" Weinstein, and Phineas Schwartz are the co-chairmen of the Lawyers Division for the 1974 Toronto Bond Drive. A major break-through was made last year by the members of this division when for the first time a Tribute Dinner was held under their auspices. On that occasion, the distinguished guest of honor was Chief Justice Bora Laskin of the Supreme Court of Canada, and a significant total in Israel Bond purchases was achieved.

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Members of the public are invited to participate in the discussion.
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R. Bick – Chairman, Management and Academic Program Committee
Dr. D. M. Logan – Chairman, Board of Education.

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For the first time, a university-level program has been established entirely within a secular institution in Quebec. Heading up the program is Seymour Epstein, 28. Twenty students are involved in the program studying educational theory and methodology.

At McGill University

Set up new teacher training program

By JANICE ARNOLD

MONTREAL —

A small revolution has taken place on the Quebec Jewish education scene. For the first time, a university-level Jewish teacher training program has been established entirely within a secular institution.

McGill University launched the new program this month for its first fully-operational year. Offered by the faculty of education in conjunction with the Jewish studies program, the three year course of studies qualifies the graduate for a Bachelor of Education degree and prepares him for teaching in Jewish day and supplementary schools, summer camps, youth groups, or retreat centres.

A four-year Bachelor of Arts diploma program is still on the drawing board.

Director of the program, Professor Seymour Epstein, 28, who guided the program through its experimental but successful first year, feels there is a "definite need for native teachers" in North American schools.

Canadian Jewish educational institutions have tended to fall from European to Israeli hands for want of local administrators and teachers.

"Epi," as he is called by his students, envisions a new breed of teacher whose talents will enrich the present school system. "a teacher who has a repetoire of learning/teaching models . . . not a teacher who can only approach a student with a text in a frontal situation."

The 20 students involved in the teacher training program will be instructed in educational theory and methodology as well as courses in Jewish Studies. Their second year will be spent at Hebrew University in Jerusalem and the third will be devoted to field work and practical classroom experience.

Epstein is sold to the idea of integration of Jewish studies with the world around him (the student) and vice versa. "I want a teacher who is well-grounded in Jewish sources, who feels completely competent in Hebrew or Yiddish."

Though the program is highly-structured, Epstein strives to keep an informal teacher - student relationship in order to mould a close-knit, committed group whose members share a common purpose.

Part of the program includes weekly meetings, seminars, and weekend retreats which Epstein hopes will reinforce the bond between the group. Yearly projects are another facet of the course, this year's being the publication of a booklet aimed at Jewish school children listing "learning resources in the Jewish community of Montreal such as the YMMA, cemeteries, the Baron de Hirsch, etc."

Although the Jewish teacher training program is open to anyone who qualifies for McGill acceptance, classes will be kept small to insure that the present informality and cohesiveness is maintained.

The founding of the program at McGill is the result of a study done by the Jewish community of Montreal which recommended that Jewish teacher training be taught at the university level.

Certain aspects of the Jewish teacher training program, such as the retreats and the trip to Israel, are financed entirely by the Allied Jewish Community Services but with each year McGill University assumes more of the operational costs.

Mosaic of countrymen work side by side quietly, diligently restoring Israeli economy

TEL AVIV —

How rapidly are the new immigrants from the Soviet Union and other countries being absorbed into the economic life of Israel? How well are Israel's industries recovering from the effects of the Yom Kippur War? How smoothly do Jews and Arabs work side by side?

These and other questions about Israel's economy and society are being answered daily in many parts of the country as men and women, old-timers and newcomers, Jews and Arabs, go about their work -- quietly, seriously, diligently -- producing a variety of goods and services instead of news headlines.

At the age of 54, Jacob Weisglass gave up his job as a foreman in a textile mill in Bukovina, Russia, to emigrate to Israel with his wife and daughter. He now works at a chain-loom machine weaving textiles at a factory for men's and women's ready - to - wear clothing, some 70% of which is exported.

Until he came to Israel several years ago, David Mareli was a tailor and owned a small coffee house in Morocco. He supports his wife and five children as a skilled pattern-maker at a clothing factory in Kiryat Gat.

Last year, Isaac Rabayov was a shoemaker in the Soviet Union. One of the 34,000 Russian Jews who arrived in Israel in 1973, he now works at a large furniture factory where he operates an automatic saw and other modern equipment.

RIM, the largest furniture producer in Israel, is located on the outskirts of Jerusalem. Founded nine years ago with financial assistance from State of Israel Bonds, RIM today operates a 150,000 sq. ft. plant and has a work force of 200. Among the employees are many new immigrants from Russia.

Like many other factories throughout Israel, RIM suffered a drop in production during and after the Yom Kippur War. Key personnel were called to the army. It took about half a year for the factory to regain pre-war production levels.

The factory produces a wide variety of household items, including kitchen units, wall components, bedding and upholstered furniture. One key to RIM's success has been mass production, utilizing basic designs and sizes. Another is the use of laminated plastics instead of wood, of which there is a shortage in Israel.

In factories large and small, emphasis is being placed on increased production of goods for the export market in order to earn foreign currency and thus cut the nation's balance - of - payments deficit. Factories like the Polygat Industries, a textile complext in Kiryat Gat, represent the progress being made with the aid of Israel Bonds.

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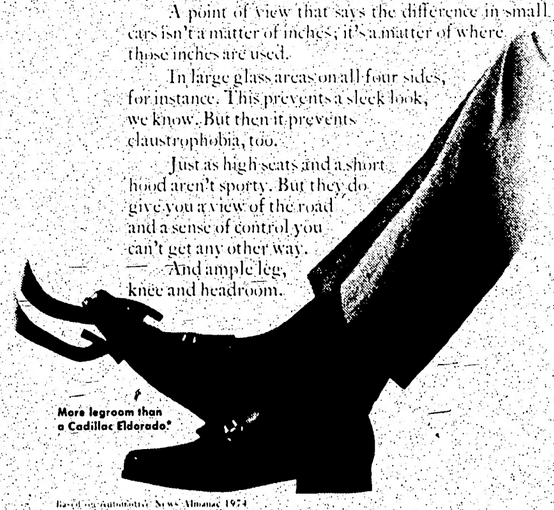
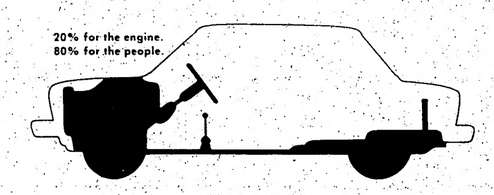


*Based on Automotive News Almanac 1974



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Centennial of late composer, who revolutionized music, observed

music

By RICK KARDONNE

Little is it known that Arnold Schoenberg, whose centennial is now being celebrated throughout the world (he was born on Sept. 13, 1874, in Vienna), besides being the inventor of the 12-tone harmonic system which revolutionized the entire course of music throughout the world, was also one of the most prolific consciously Jewish composers who ever lived.

Concerts featuring the music of Schoenberg have been staged throughout the world this past summer; the most important one being the performance of his greatest work, the opera **Moses and Aaron**, performed by the Hamburg State Opera at Caesaria, in the Roman amphitheatre which overlooks the Mediterranean. Composed in 1932, the text, written by Schoenberg himself, recreates the epic conflict between Moses, the ultimate man of God, and Aaron, the ultimate man of deeds. The score is so difficult that it was not performed before 1957 (in Zurich), but it is a true milestone, both from a purely musical point of view and from the standpoint of Jewish liturgy.

By this was not the only Jewish-content work by this near-contemporary giant. In 1927, he wrote a play entitled **The Biblical Way** and in 1917 wrote both text and music for an oratorio **Jacob's Ladder**. In 1938 he composed a Kol Nidre for an American congregation, and in 1947 composed a piece entitled **A Survivor of Warsaw**, using the Hebrew text of **Shema Israel**. And in 1950, just before he died, he composed **Mima'amakim**, using the Hebrew text of Psalm 130, dedicated to the state of Israel.

Yet although he was deeply absorbed in Jewish religious thought and identified strongly with Israel reborn, Schoenberg's music contains no Jewish folk influences. What explains this paradox? How did his Jewishness therefore, influence his music?

Coming from a culturally assimilated (which looked down on East European Jewish folklore) but fairly religiously observant and educated Viennese Jewish background, Schoenberg, coming into early contact with the German academic anti-Semitic fashionable in Austria during the late 19th century, easily moved into an anti-establishment posture. Cut off by his family environment from a Yiddishkeit atmosphere, Schoenberg's anti-establishment sentiments took the form of creative innovation in music.

His formative years came during the slow decline of romantic musical kitsch: the era of flowery but empty imitations of Lizst and Chopin along with the heavier, but equally grandiloquent symphonies of Tchaikovsky and Bruckner. The major musical figure of the time was Wagner, whose blatant Jewish musicians throughout Europe. They formed their own musical circles bent on opposing everything which Wagner stood for: not only his repulsive racism but also the pompous, excessive warhorse qualities of most of his music.

Composer Arnold Schoenberg

These Jewish musicians felt above all that classical European tonality, which ruled supreme since 1200, had been exhausted and that the only and most effective way to revolt against it would be to deliberately utilize the atonality and dissonance which the conservative formalists so detested. Using his senior, Gustav Mahler, as a model initially, Schoenberg's first significant pieces **Transfigured Night** (1899) and **Opus 11 #1** (1909), represented the experimental transition between the old and the new. Finally, in **Pierrot Lunaire** (1912) tonality was completely put aside in favor of chromatic modulation.

Some scholars give Wagner credit for inventing atonality due to chromatic passages he employed during dramatic interludes in his operas. This is not so at all. Bach, in his **Chromatic Fantasy and Fugue**, and Berlioz, in the final movement of his **Symphonie Fantastique**, utilized dissonance on a much more comprehensive basis than did Wagner in his "special-effects" chromatic riffs. I think that Bach and Berlioz influenced Schoenberg a lot more. If Wagner had any imprint on Schoenberg, it was a powerful negative one: the final impetus to make a dramatic break from romanticism, for once and all, in favor of a totally cerebral subtlety in tone and temperament.

The excessive abandon of Wagner was replaced by the ordered dissonance of Debussy, Schoenberg, and others who substituted tonal harmonics with comprehensive systems of their own. Debussy went to one tonal extreme, doing away with chromatics altogether, by means of the six-note whole-tone scale. In doing so, he created a vividly original sound of oblique sensuality that could be piercingly hard in quality as well as being extraordinarily delicate without being schmaltzy.

Schoenberg, on the other hand, used all notes of the scale (12-tone), placing equal weight on all 12 tones and thus eliminating the concept of tonic dominance which is the foundation of conventional harmony. Then, he went on to create a specific melodic sequence from all 12 tones, basing the structure of an entire piece of music on this sequence. This pattern became the keystone of Schoenberg's mature work.

Often, he would write fugues based on counterpoints of these abstract sequences. Yet they never became mechanical exercises. He retained a gut creative spirit which gave most of his pieces a great deal of exuberance even though the harmonies are completely atonal. A sense of thematic Schoenberg's music, even though the themes and the harmonies may not be easily recognizable to somebody whose ear is conditioned to conventional concepts of melody.

Schoenberg left Germany shortly after Hitler came to power, and spent the rest of his life teaching and composing in Los Angeles until his death in 1952. He had many blanket imitators, but for the most part, their imitations fell flat because they were mathematical constructions which lacked Schoenberg's basic sense of gut feeling. Much more successful have been the efforts of many other composers to freely incorporate elements of Schoenberg's 12-tone scale into their own original frame of reference: from Stravinsky and Bartok down to today's electronic music and atonal jazz. Thus, although Schoenberg's original 12-tone scale is rigidly systematic, its general effect on the world of music has been completely the opposite: a tremendous force for liberation.

Israel, being a world centre of innovative creative serious music, is the natural location for there to be the major Schoenberg concert of this centennial-year, as did take place several weeks ago at Caesaria. More so, it is only natural that Schoenberg's most significant work be based on the most central Jewish theme: Moses and Aaron, for both Schoenberg and the conflict between Moses and Aaron symbolize the struggle between man's visions and his conventions on the highest scale.

Meanwhile, the CBC radio network will present some of Schoenberg's music this coming week (check local listings for time), a fine opportunity to sample for oneself the still-revolutionary music of this great Jewish composer.

Radio play found to be Jewish-style Bickersons

By JENIVA BERGER

Just A Bowl of Cherries, Toronto writer-school psychologist Larry Snyder's second radio play about a Jewish middle-aged couple named Phyllis and Sam, was aired on CBC Stage recently.

Snyder's bent is for the broad Gertrude Berg type of humor with an occasional twist of lemon, and befitting the era of yo-hooing bits of gossip from window to window, the play borrowed heavily from the 1940s comedy genre but missed out on endearing us to its main characters, a requisite in the old radio days.

I didn't hear Snyder's former effort in which Phyllis and Sam visit their son David in Montreal and find out that he's a homosexual, but considering how carefully other writers have dealt with the subject, I'm curious as to how that story was handled; in this one Snyder lays the jokes on with a trowel. Not only that, but Phyllis and Sam are as square as boxes and the worst prospects in the world for Parent Effectiveness Training.

The hour-long play split into four segments each opened with either a melancholy musical arrangement of Life is Just a Bowl of Cherries -- understandable -- or a representational Yiddish tune -- neither fitting nor consistent. Segment one found Phyllis trying to teach Sam how to speak French preceding their visit to David in Montreal. "Give me a right answer, you get food," she says, "a wrong answer, you don't get food." Does Sam learn? You guessed it.

Segment two had the couple stumbling on a nudist beach in Southern California. Sam loves it, lapping up each bounce, but Phyllis is shocked. Nonetheless, she winds up taking off her bathing suit to prove that she's her own woman. The third and fourth segment were linked by the death of a rich neighbor and our deserving twosome, capably played by Paul Soles and Marian Waldman, trundle off to another resort so Sam can forget he's as vulnerable as the next guy. The scene contains all the standard jackpot jokes from the golden oldies; the car breaking down, dumb Phyllis confessing she left the tool box at home, and the inevitable Gracie Allen dream sequence.

Through all the segments Snyder supplied liberal doses of the familiar stereotyping, good natured enough, but overdone.

Should the saga of Sam and Phyllis continue as a Jewish version of **The Bickersons**, Snyder would do well to shave off some of the corn and try for some fresher material.

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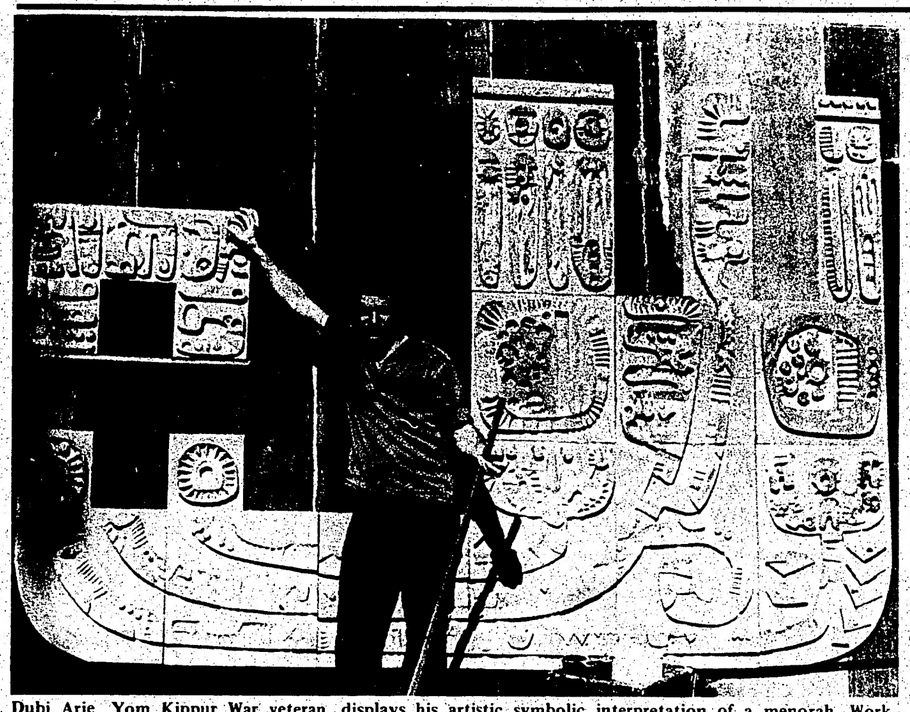

Dubi Arie, Yom Kippur War veteran, displays his artistic symbolic interpretation of a menorah. Working mainly in oils, the painter manages to manipulate pure color compositions into heartfelt messages.

Artist's style 'appeals to large range of tastes'

art

By PAULA DAVID

Dubi Arie, a young Israeli painter, is now showing at the Heritage Gallery in his first Canadian exposure. The first impression upon entering the gallery is one of life, energy and brilliant colors. An atmosphere of vital action is created, and it is only upon closer examination that the careful consideration behind each painting becomes apparent.

An intricate network of subtle symoblism creates a strong emotional statement in each work. Dubi Arie was educated in the framework of Youth Aliyah and joined the Kibbutz Shaar Ha-Golan in his early youth. He fought in the army in the Yom Kippur and the Six Day wars, and the personal upheaval as well as the reflection of a national struggle creates a dynamism in his paintings that is unique. The paintings are in series with various symbolic interpretations of a menorah, tallis, Hebrew letters spelling 'chai' and the Gates of Jerusalem recurring over and over again. Each series thus represents the diary of an emotional experience, and extends the paintings so they are not seen as isolated pictures.

The works after the Six Day War are reactionary and toned down, but combined with Dubi's energetic use of color exude a special dynamic equilibrium. Working mainly in oils, Dubi manages to manipulate pure color compositions into heartfelt messages. His strong painterly approach avoids any aspect of sloppy sentimentality.

The few acrylic paintings in the selection are cluttered and lack the controlled spontaneity of the oils. However the entire collection reflects the artist's vigor and love of paint.

The gallery is also showing a representative sampling of Dubi's decorative wall sculptures. Carrying over some of the basic motifs of the paintings, these sculptures are indicative of Dubi's commissioned works for public buildings and institutions across Israel. This year he is residing in Canada working on a series of concrete wall sculptures. Symbolic and calligraphic abstracted linear patterns are juxtaposed to create deceptively simple patterns, resulting in unusual and very effective pieces.

It is not often that one finds quality contemporary paintings combined with traditional Jewish content. There is no question that Dubi's work relys on a very involved commitment to Judaism, but he directs his energies onto the canvas rather than relying upon the sympathies of the viewer. This results in a personal statement executed in a unique and colorful manner.

Dubi Arie's paintings will be at the Heritage Gallery until the end of September, and I am sure that we will be seeing more of his work in the months to come. His particular combination of a traditional symbolism and striking modernity has created a style that will appeal to a large range of tastes.

Michener depicts West

Another blockbuster tome

books

By BERNARD BASKIN

In my recent review of the Collected Poems of A.M. Klein, I neglected to make a proper attribution. Some of the material in paragraph four of the review was from an article by David Kaufman entitled **In Search of A. M. Klein**, *and published in the November, 1972, issue of the Jewish student publication,* **Masada.**

CENTENNIAL
by James A. Michener
Random House $12.50

In a recent interview, James Michener asserted that what readers liked about his novels is that they can "immerse themselves in a universe." **Centennial** is a kind of universe -- as were **Hawaii** and **The Source**.

Once again, we are confronted with a blockbusting tome -- 909 pages long -- that relates a complex but never-flagging story. The locale is the American West -- especially Colorado; and the period covered extends from the actual geologic formation of the earth about four billion years ago to recent references to the plight of Richard Nixon.

It all begins when a national American magazine asks a distinguished historian to write an "in depth" analysis of the town of Centennial, Colorado, population 2,618, a place that mirrors the soul of the country "as seen in microcosm."

The historian sets to work and the uncertain reader is soon lost in a bewildering storm of facts, dramatic events and bloody conflicts. In this massive testimonial to "total recall" we meet up with Indians, traders, adventurers, explorers, gold-seekers, cowboys, charlatans, homesteaders and speculators. Michener creates at least 70 important characters -- amid a cast of hundreds -- in the unfolding drama of how the West was settled. Indians massacred, and cattlemen and sheepherders engaged in irreconcilable conflict. The bemused reader soon grows tired of numberless cattle drives and buffalo hunts. Unwilling to miss a trick the author dwells on the Mexican Revolution; the early development of several major American cities; the habits of animals, prehistoric and extant; ecology; Indian affairs; and the shameful way that the Hispanos (Spanis Americans) have been treated.

Running through the pages of the book like the meandering path of the river Platte (which occupies an important place in the story) is Michener's deep and abiding love for the land he describes.

From time to time **Centennial** reads like a research paper, not so much written as spliced together. So many facts! So much information!

There is little room amid the jostling chunks of data for stylistic niceties or graceful writing but Michener presents a huge slice of history in

This book will be read with pleasure, not only by the inhabitants of Colorado who observe the 100th anniversary of their entry into the Union in 1976, but also by multitudes of Americans on the threshold of the bicentennial observance of their independence.

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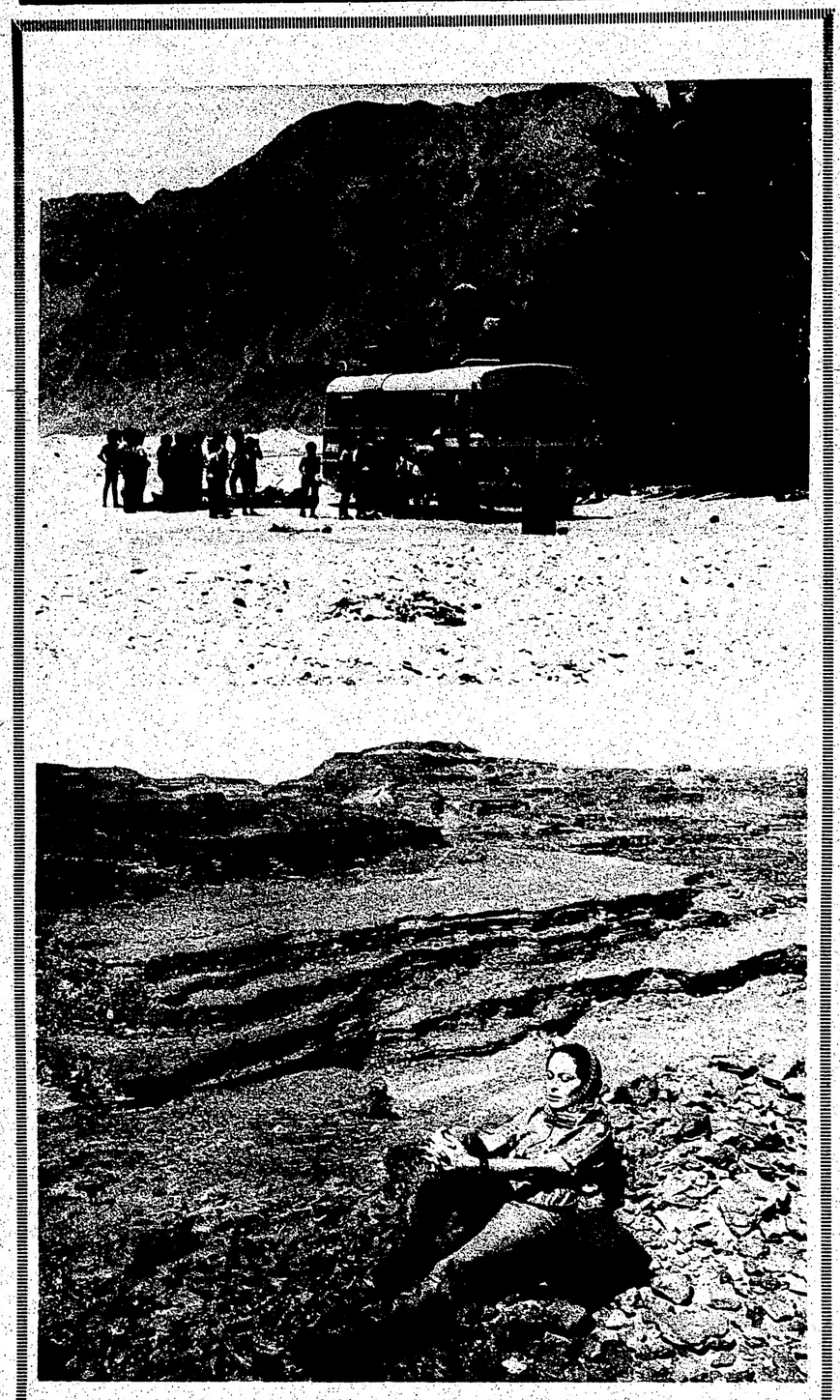

Top, a group of tourists come to Dahab to spend a day at the Red Sea, only a few yards away from the palm trees. The road to Sharm El Sheikh, the southern point of the Sinai Peninsula, brings many tourists. Below, one of the visitors soaks up some sun during a stopover in the Sinai Desert.

Part of Jerusalem beautification program

B'nai B'rith gives $1 million for Old City park

NEW YORK -

B'nai B'rith will sponsor development of a major park covering one of the most celebrated sights in the city of Jerusalem -- the area fronting the western side of the Old City wall, from the Citadel of David to Mt. Zion.

The project, which will cost an estimated $1 million, was announced here jointly by Mayor Teddy Kollek of Jerusalem and B'nai B'rith President David M. Blumberg.

Mayor Kollek, meeting with B'nai B'rith officials, reported on the extensive architectural landscaping, together with archeological excavations, that will be carried out to redevelop the historic 6 1/2 acre site.

The park will be known formally as the B'nai B'rith Jerusalem Garden.

It is to be part of a series of parks surrounding the Old City walls, a beautification program jointly conducted by the municipality of Jerusalem, Israel's National Parks Authority and the Jerusalem Foundation.

The area of the B'nai B'rith park, a familiar sight to millions of visitors to Jerusalem, had been part of a barbed-wire "no man's land" that divided Israel and Jordan until the June 1967 reunification of the city following the Six Day War.

Blumberg said that B'nai B'rith's "great enthusiasm" for the project was motivated by "our conviction and faith that all Jerusalem must and will remain a united city.

"It is also an opportunity to share in the continuing beautifucation of the city," the B'nai B'rith president said.

A preliminary survey, which also included the start of excavations on the site by the Israel Museum, has indicated that the area contains important archeological finds.

"We now know," Kollek reported, "that buried beneath the present slope are the ruins of Jerusalem's defence system constructed during the Hasmonean era of the second century B.C.E."

Another discovery, he said, is the ruined foundations of King Herod's palace, reputedly one of the most beautiful buildings ever constructed in Jerusalem.

The survey also showed that much of the present slope is actually building rubble that had accumulated during the period of Turkish rule and the British mandate.

"Consequently," Mayor Kollek added, "the slope will be reduced about 16 feet to expose the lower layers of the Old City wall and to preserve the historical ruins that are uncovered.

The importance of the B'nai B'rith sponsored park derives from its prominent location adjoining Jaffa Gate, principal entrance to the Old City. The locale is a familiar one to millions of tourists who have visited the Holy Land. Mt. Zion itself is sacred to Jew and Christian as the site of the Tomb of King David and the setting for the Last Supper.

Architectural landscaping of the area "will be in keeping with its historical and spiritual nature," Mayor Kollek said. Among its features will be a wide pedestrian walk along the wall and rest spots with stone benches for informal gatherings and open-air lectures.

A special area will be designated as the starting point for organized tours of the Old City. "It is designed so that a touring group can meet comfortably to learn from their guide about the Old City before they enter it," Kollek explained.

Although work has already begun on the park, a formal ground-breaking ceremony will be held in mid-November when B'nai B'rith holds its triennial convention in Israel. More than 1,300 delegates from the United States and 39 other countries will participate.

Lefkowitz runs largest kosher hotel in Miami

MIAMI BEACH -

Michael Lefkowitz has been named manager of the Crown Hotel -- the third generation of the Berkowitz family to be involved in the management of the largest kosher hotel in Miami Beach.

Lefkowitz is the son-in-law of Murray Berkowitz -- head of Abonro, Inc., operators of the Crown at 4041 Collins Ave.

The Crown was founded by the Waldman family -- Mrs. Murray Berkowitz' parents.

In addition to its strictly kosher cuisine, the Crown Hotel has, for the past three seasons, held daily services conducted in its own synagogue. Besides the religious aspects of the Crown, it has complete hotel facilities, including its public areas, salt-water swimming pool, one full block of private beach, television in all rooms, card room facilities, and its already famous night club which features shows and dancing.

Lefkowitz graduated from Yeshiva High School in Queens, and the City College of New York.

15-year effort near success?

Cont'd from Page 1

After years of public petitions by the Jewish Board of Education (as attested to by a two foot square box in their office filled with such memoranda), Rabbi Witty offers the following possible reasons why a more amenable audience has appeared at this time.

-Approximately 3,000 students would be added to the North York Board of Education's roster at a time when their enrolment is dwindling.

-The Jewish day schools present North York with a model of how values are taught within a school setting.

-There is a growing body of extremely unhappy taxpayers that sees injustice in paying twice for a child's education.

-By various new programs, North York has shown that it does believe that alternatives are acceptable in public education. Jewish day schools are an alternative which also does not impinge upon general studies.

Since, according to Rabbi Witty, this is the first time Queen's Park has given signs of support for such a proposal, the North York Board of Education must now go beyond generalities and sit down with the Board of Jewish Education and work out all the details. Such problems as the continued separation of boys and girls at certain schools would have to be resolved.

But, Rabbi Witty does cite certain areas where changes must obviously take place.

-Teachers in Jewish day schools will have to meet the provincial requirements for certification. In turn, they will join their respective teachers' federations and their salaries will rise to the provincial level.

-Teachers of Jewish studies are in the middle of a three-year contract. When this expires, their association, the Hebrew Teachers' Alliance, will negotiate with the Board of Jewish Education.

-Non-Jewish children would have the right to attend any Jewish day school provided they meet the entrance requirements for the grade they wish to enter.

-One might be led to believe that, in the field of general studies, the Board of Jewish Education might act as a bridge between the North York Board of Education and the various day schools.

-The Board of Jewish Education realizes that new courses will probably be mandated in general studies and Jewish day schools will have to go along with such changes.

Board's decision

Cont'd from Page 1

tion, said that a feasibility study was in fact the first priority.

The third Jewish trustee, Mel Shipman, best captured the mood of the evening by indicating that "most of us" are sympathetic to the request of the Board of Jewish Education, but require more time to "work out the nuts and bolts as effectively as possible."

Trustee Saul Cowan said he was "most happy" that the Board of Jewish Education's request had met with sympathy. "I'll vote for the resolution," he declared.

The chairman of the Board of Education for the Borough of North York, David Logan, chaired the meeting. He dispelled the notion that a favorable decision had earlier been reached between Ken Mawson, the board's director of education, Rabbi Witty and Benjamin Schneider, executive vice-president of the United Jewish Welfare Fund.

"No deal was cooked up; basic concepts were explored, the air was cleared quite a bit. No pat deal was ready."

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CARDS OF THANKS

Mrs. Elizabeth Rosenberg, Eli Kleinger and Edith Krupski and their families wish to thank all our relatives and friends for their kind thoughts and wishes during our recent bereavement. 27

CARDS OF THANKS

Leah Jessel died peacefully September 10th, in Cardiff Wales, while preparing to join us in Canada. Daughters, **Ruth Lane, Vivienne Muhling and families** thank friends and family for condolences and tributes to her memory. 27

OBITUARIES

Bald, Myer - On Sept. 19, late of 355 St. Clair Ave. West.

Frankel, Jenny - On Sept. 16, late of 2500 Bathurst St.

Feim, Frederick Malcolm - On Sept. 14, late of 82 Shaughnessy Blvd.

Freedman, Benjamin - On Sept. 21, late of 93 Greenwin Village Rd.

Gruman, Richard - On Sept. 17, late of Montreal, Quebec.

Harris Annie - On Sept. 22, late of 1500 Eglinton Ave. West.

Kassel, Max - On Sept. 20, late of 4 Bitteroot Rd.

Krehm, Hyman - On Sept. 22, late of 551 Rushton Rd.

Kronick, Sandra Sara - On Sept. 19, late of 32 Parkwood Ave.

Marcus, Louis - On Sept. 13, late of 4415 Bathurst St.

Needleman, Alex - On Sept. 20, late of 3560 Bathurst St.

Rosenthal, Sara - On Sept. 20, late of 3388 Bathurst St.

Sirota, Izzy - On Sept. 19, late of 24 Edinburgh Dr.

Thaler, Morris - On Sept. 17, late of 20 Erica Ave.

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'Zionists weren't colons'

By SHELDON KIRSHNER

TORONTO -

A young Canadian student academic told an audience at Town House here recently that, contrary to pro-Arab opinion, the early settlers in Palestine were not imperialists or parasitic colons, but rather misunderstood proponents of modernism and socialism.

Speaking at a meeting sponsored by the Friends of Pioneering Israel, Bernard Avishai, a 26-year-old Montreal-born Ph.D. candidate at the University of Toronto, stressed that the Zionists saw themselves as separatists and as anti-colonialists.

Avishai, who taught political science at the Hebrew University on a Canada Council Fellowship, contended in an address entitled **Colonialism -- A Zionist Critique** that the Zionists were the victims of the "internal reaction" of European imperialism - anti-Semitism. To the Arabs, however, the Jews were perceived as agents of imperialism, "subverters of traditional Moslem society."

He said the Labor Zionists, whom he called "pretentious Marxists" because they confused the exchange of goods with sheer exploitation, tried to avoid following in the footsteps of European colonialists by refusing to exploit Arab labor.

But to the Arabs, the Zionist zeal to work the land themselves was in fact synonymous with exploitation, according to Avishai.

"The Labor Zionists were misunderstood and resented," said Avishai. "They came with all the arrogance of purveyors of progressivism."

Avishai theorized that had the Zionists settled in Palestine as colons rather than as colonists, they may have been assimilated by Arab society and perhaps avoided the eventual turmoil and bloodshed.

Avishai disagreed with the notion that the dispossession of Palestinian Arab peasants from their land forms the crux of the Arab-Israeli conflict. He argued that Arab resentment against Zionist settlement was precipitated by their fear that the Jews would undermine their traditional society by the introduction of socialism and other modern ideas.

"It wasn't only a question of land and imperialism," said Avishai.

Avishai added that the Zionists also alienated Arab opinion in Palestine because they organized themselves into a "coherent society" who couldn't be "swallowed or spit out."

In analyzing the development of Zionism, Avishai said that the early Zionists were "confused and troubled people, self-hating nationalists." The man who most embodied this perplexity of mind, he said, was Theodor Herzl, the founder of modern political Zionism.

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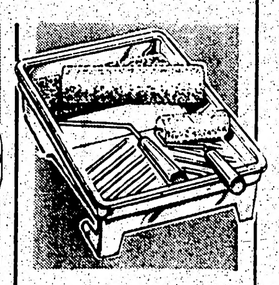

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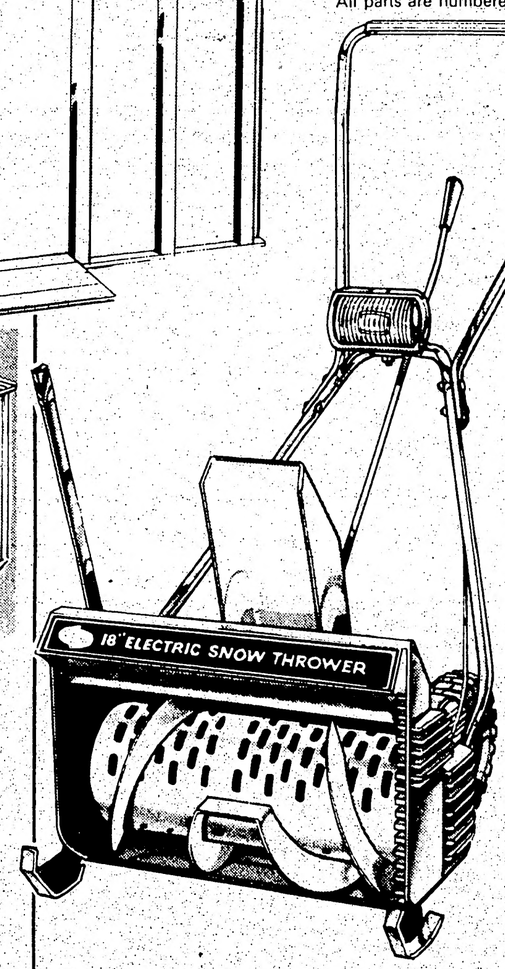

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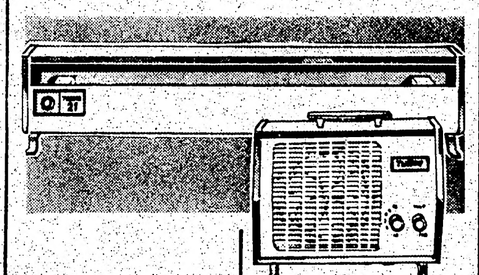

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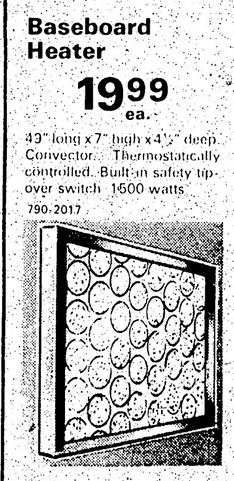

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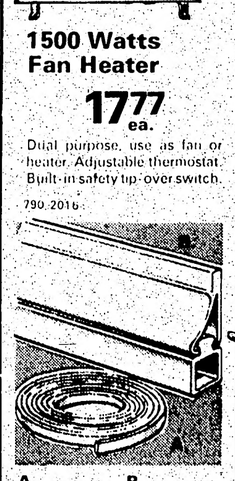

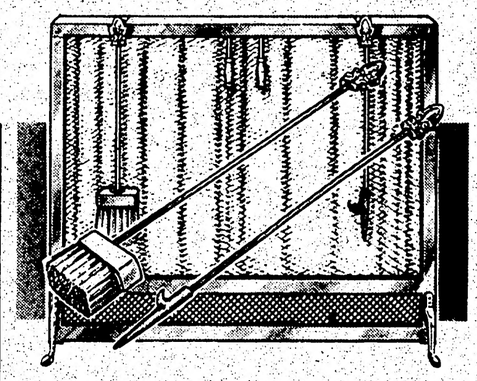

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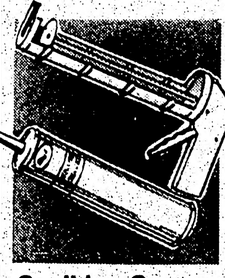

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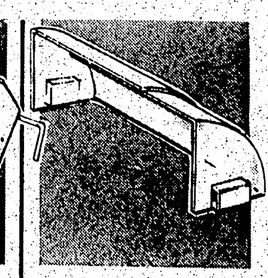

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